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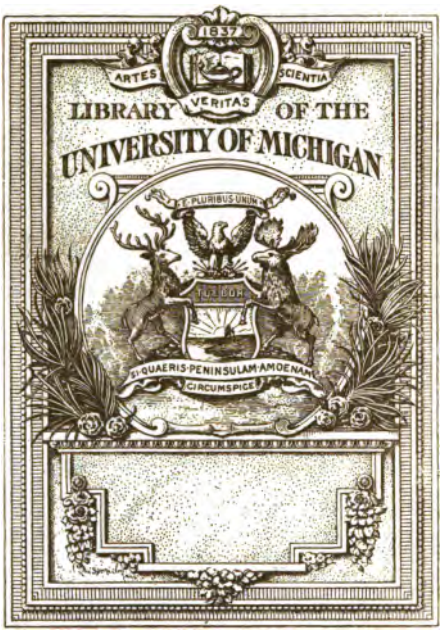

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The Bulletin
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WESTERN THEOLOGICAL SEMINARY

VOLUME II. OCTOBER, 1909 No. 1.

Two Pulpiteers of the Nineteenth Century.

DAVID GREGG.

In this article we are seeking the education that comes from association with men,—the culture of the School of Life,—the inspiration of contagion. We are in search of models, after which we may chisel ourselves. We are seeking to get into the succession of the efficient and sufficient in the ministerial line. This is just the thing to do. The way to learn to preach is through the study of those who have preached with power and success. Artists learn from artists. They are found in the Louvre at Paris, and in the galleries at Dresden, and in Pitti Palace at Florence, studying the masterpieces of the masters of the brush and palette. Orators learn from orators. They read and re-read and commit to memory the orations of Cicero, and Demosthenes, and Burke, and O'Connell, and Webster, and Wendell Phillips. Fine admirations are a fine equipment. Pure hero-worship is full of tonic. It is holy stimulation.

In all lines of education the School of Life is the one school where we learn proficiency, are introduced to the finest ideals, and receive our finishing touches. Even the Master Himself, the greatest of all preachers, was edu-

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cated in the School of Life. By the study of the sacred writings of the Hebrews, He put Himself under Moses and the Prophets, the preachers of the Old Testament: and re-gave to mankind the best which He got from them, with a grand plus of His own. He absorbed them and their literature, and thus gave them a new and grander life in Himself and in His literature.

In the School of Life, so far as the ministry is concerned, there are no finer models offered for our study than the men who manned the pulpit of the nineteenth century. Allow me to enumerate them *en masse;* and then select two antipodes from the great group, for special analysis and appreciation. In naming the pulpiteers of the nineteenth century, I include in my list those who were born in the eighteenth century, but whose working-life was for the most part in the nineteenth century. The great group were such men as these: Roland Hill, Timothy Dwight, Robert Hall, Christmas Evans, Schleiermacher, William Jay, John Mason, Sidney Smith, Archibald Alexander, Thomas Chalmers, W. E. Channing, James Angel James, Caesar Milan, Krummacher, Thomas Binney, Tholuck, Bushnell, Melville, James Parsons, Martineau, Charles Finney, D'Aubigne, Thomas Arnold of Rugby, the Hodges, the Tyngs, the Beechers, Newman, Guthrie, Maurice, J. Freeman Clarke, Bishop Simpson, Dean Alford, Dean Stanley, F. W. Robertson, C. J. Vaughan, Candlish, Arnot, Charles Kingsley, William Arthur, Storrs, Caird, Theodore L. Cuyler, Robert Collyer, Pressense, Bersier, Punshon, Phelps, Hitchcock, Liddon, William M. Taylor, John Hall, Joseph Parker, Phillips Brooks, Marcus Dods, Alexander MacLaren, R. W. Dale, Joseph Cook, Broadus, T. DeWitt Talmage, Herrick Johnson, W. L. Watkinson and A. M. Fairbairn.

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This is a grand group of master-men: men who are rare; men who cannot be out-classed as pulpiteers; men of masculine ministry; men who illustrate the primacy of personality; men who live the life that wins. If our pulpits are to do great things, they must be in the care of great souls such as these.

I.

Whom shall we put first in the Hall of Fame? Who was the greatest preacher of the nineteenth century? If I were allowed to answer this question, I should unhesitatingly name Henry Ward Beecher. Henry Ward Beecher, the magnetic incarnation of the finest Americanism; the epochal man; the free, original, and fructifying thinker; the born genius; the apostle of freedom; the champion of the slave; the challenger of the old fictions of authority; the thinker who promoted the growth of humanism in theological thought and faith, and who substituted *religion* for theology in the Church; the leader who keyed to the Eternal, and who was able to commune with the Over-Soul, and bring messages from the Infinite; the messenger of Truth who, when he was at his golden zenith, was the elect and favorite voice of a nation on great and supreme occasions; the master workman whose finished products were masterpieces of jewelled words, each one of which was a work of art as beautiful and as fascinating as the canvas of Turner, concerning which Ruskin exclaimed in admiration, "His half-inches are infinite!" For half a century he preached to an audience of brains. Henry Ward Beecher would be my choice of the nineteenth century pulpit. But I am not allowed to give the decision. This is the prerogative of others. In counting the votes of those who ought to know,—men who are outspoken in their opinions,—the choice for first place falls upon

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FREDERICK W. ROBERTSON.

As far back as 1881, Dean Stanley says, "Frederick W. Robertson has become beyond all question the greatest preacher of the nineteenth century". Writing four years ago, Professor Hewett in "The Century" says, "The verdict of Dean Stanley is the verdict of the twentieth century." Great men are his eulogists. Phillips Brooks praises him; so does Henry Ward Beecher. Brooks got from Robertson his *enthusiasm for humanity*, which was the keynote of his preaching. He tells us that he committed to memory whole sermons of Robertson. Henry Drummond, in naming the authors who helped him, names Ruskin and Emerson and George Eliot and Channing,—all of them seers with the gift of vision,—and then adds: "I needed further what I found in F. W. Robertson, the bravest of men who dared to speak what he believed at all hazards. From Robertson I learned that God is human, and that we have fellowship with Him because He sympathizes with us." The religious life of Tennyson was deeply affected by Robertson. He was one of his followers. Robertson speaks through "In Memoriam". One authority in sermon-making writes: "What Robertson was to Tennyson, he was to thousands of thinkers in his own and succeeding generations. Today he stands as the man of all men who shows us how to make sermons; not by copying his methods, but by going for our message as he went for his; and so delivering it that the permanent impression is *the message* and not the messenger." One of Robertson's frequent hearers thus describes him: "He unites in himself the greatest number of excellencies—originality, piety, freedom of thought, and warmth of love. He combines the light of intellect with the warmth of the affections. His style is very colloquial and very Scrip-

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tural. Truth, he holds, should be taught suggestively, and not dogmatically. The Nemesis of dogmatism is scepticism. The preacher's aim should be to establish truth rather than to destroy error. Christianity works from the inward to the outward. He insists that there is a soul of goodness even in things evil; and that the preacher's aim should be to discover what this is and to clear it from the evil that encrusts it. This conviction rules his life, his estimate of men, and his action upon them; as well as his view of the world, of history, and of nature."

Marcus Dods in his articles on "Robertson" in the "Britannica" says, "His insight into the principles of the spiritual life is unrivaled." Hence it is that no other nineteenth century man so abounds with quotable sayings on spiritual subjects. Dr. Joseph Parker pays this tribute to him: "The man of the keenest insight into Biblical revelation that has lived in this age so far as I am aware;—man of eagle-eye, the eagle-visioned heart—is Frederick William Robertson. He seems to know all God's heart. When people come to him with puzzles and mysteries of a religious kind, he sits down like a child and says, 'I will tell you how it is,' as if he wondered they did not know; and his sentences are lights, and his pages are luminous."

These are weighty votes to receive, the votes of Dean Stanley, Prof. Hewett, Phillips Brooks, Henry Ward Beecher, Henry Drummond, Alfred Tennyson, Marcus Dods, and Joseph Parker; yet these authorities all vote Frederick W. Robertson into the first place as preacher of the nineteenth century. His pulpit power was the power of thought. And think of it! we have only fragments of his thought,—parts of sermons,—outlines,—etchings,—crumpled notes,—not many full sermons. Think of it! he lived only thirty-six years. What other nine-

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teenth century preacher would have been great, dying at that age? Phillips Brooks' ministry in Boston would have been only two years long; Henry Ward Beecher's ministry in Brooklyn only three years. At thirty-six Horace Bushnell had published nothing. At thirty-six Thomas Chalmers had just reached those astronomical sermons of his which made him famous. Newman had just published half of his Tracts. Spurgeon lived twenty-one years longer than Robertson. The brevity of his life makes him a marvel.

Robertson is sometimes compared with Spurgeon. Great as Spurgeon was, the comparison is in Robertson's favor. During his life-time, Spurgeon reached more English readers than Robertson. Nothing of Robertson's was published during his life-time. He was not really discovered by the world until after his death. Spurgeon spoke to larger audiences. He influenced more people by direct personal contact. He won more souls into the Kingdom of God by conversion. But on the other hand, "he changed no current of religious thought; brought no new views to bear on dark and difficult doctrines; unravelled no tangled skeins of intellectual error; shot no new light through subtile spiritual sophisms; penetrated the mind and heart of Christ in no peculiar unlooked-for way. He was the ordinary man many times magnified, the commonplace given peculiar unction and force". This in itself is real genius. He was a real man of God, with heart and brain truly consecrated to God's work. He spoke much and published much; yet he has left little printed matter that will live long, or that will revolutionize the creed and thought of Christendom. His mental furnishing was not such as to lead us to expect that he would. In the comparison between the two men, Principal Fairbairn says, "The sermons of Robertson had a greater reformatory

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power on the generation succeeding him than any other preacher of the nineteenth century." They had haunting qualities. That is the difference between him and Spurgeon. Spurgeon was the champion of established and accepted truth; Robertson, of truth yet to be established and accepted. He lived in advance of his age. His exegesis was the exegesis of modern scholarship. He did more than live for his own time; he lived for our time. *He was a preacher to preachers;* and as such he is reaching congregations that are still multiplying. Spurgeon, as one keen critic avers, was a result of Bunyan. When you have mastered Bunyan, you have no need of Spurgeon. Robertson was a new Bunyan, making others rather than being made by others. I am not denying that Spurgeon was a great power; I am only saying that he was not a Frederick W. Robertson power. That is all. He was a man for the commonality, Robertson was a man for the leaders of thought;—a man who could command the votes of Stanley, Hewett, Brooks, Beecher, Drummond, Tennyson, Marcus Dods, Joseph Parker, and Principal Fairbairn.

Among the elements of success and leadership in Robertson was this: he was not afraid of new thought, nor of original investigation, nor of a readjustment of his creed. Why should he be afraid of new thought? It is God who sends new thought. Why should he be afraid of readjustment of creed. A creed is not a bond or a fetter. A creed is not a contract. A creed is not an ultimatum, a finality. *A creed is an expression of faith subject to development.* A growing man is a man of growing creed. Beware of the tyranny of a creed! Be a freeman here! Be the master of your creed and not the servant! Make your creed the true expression of your real self! Change it as often as you yourself change in the process of your growth and development. Be as careful to make it as bold and as uncompromising in its *omissions* as it is in its

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assertions. This is the way to keep it vital, and instinct with influence and leadership:

Why should a minister be afraid of readjustments? The history of religion is nothing more than a record of a series of readjustments. Readjustments spell *"God"*, and God spells *"Progress"*. It is God here that takes away, and it is God here that gives. He never takes away, but He gives more abundantly. He unsettles the belief of ignorance, that He may give the nobler faith of them who know. A man to be a power in the ministry must be a *Progressive-Conservative.* This is what Frederick W. Robertson was. Perhaps he was more *Progressive* than *Conservative*;—six parts of the former and four parts of the latter. But he was good-naturedly progressive. He did not hurt the feelings of his fellowmen by his progressiveness. He did not ride rough-shod over his contemporaries. In his manner he was an Emersonian Progressive. It was said of Emerson that he took down men's idols with such reverence that it seemed to them an act of worship. There is a good suggestion in this for all iconoclasts.

One of the chief assets of Robertson was *the man himself;* the personality that filled the pulpit; the character back of the creed. The *sacramental character* belongs to all true preaching. It is an essential. He was what Gladstone called Frederick D. Maurice: *"A Spiritual Splendor"*.

Robertson gives us his own autobiography, and summarizes the leading principles of his purposes thus:—

(1) "To see the soul of goodness in things evil."

(2) "To preach positive truth rather than combat negative evil."

(3) "To preach belief in the divine character of Christ's humanity as antecedent to a belief in His divine origin."

(4) "That spiritual truth is discerned by the soul instead of the intellect."

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(5) "That truth is made up of two opposite propositions, instead of a *via media* between the two."

(6) "To love good intensely is to hate evil intensely."

Let me give just one brief excerpt from Robertson's writing that you may judge the man as a preacher.

Presenting Christ as the perfect flowering of humanity, he uses this beautiful illustration:—

"He who has never seen the vegetable world except in Arctic regions has but a poor idea of the majesty of vegetable life,—a microscopic red moss tinting the surface of the snow, a few stunted pines, and here and there, perhaps, a dwindled oak; but to the botanist who has seen the luxuriance of vegetation in its tropical magnificence, all that wretched scene presents another aspect; to him those dwarfs are the representatives of what might be, nay, what has been, in a kindlier soil and a more genial climate; he fills up by his conception the miserable actuality presented by these shrubs, and attributes to them—imputes, that is, to them—the majesty of which the undeveloped germ exists already. Now the difference between these trees seen in themselves and seen in the conception of their nature's perfectness which has been previously realized, is the difference between man seen in himself and seen in Christ. We are feeble, dwarfish, stunted specimens of humanity. Our best resolves are but withered branches; our holiest deeds unripe and blighted fruit; but to the Infinite Eye, who sees in the perfect One the type and assurance of that which shall be, this dwindled humanity of ours is divine and glorious."

Such was Frederick W. Robertson. Let us go to school to him as Brooks, and Beecher, and Tennyson, and Drummond, and Dean Stanley, and Principal Fairbairn, and a host of the elect have gone. A preacher in the twentieth century is poorly equipped who has not in his possession the biography and writings of this Ministerial Chief of the nineteenth century. As published now, these books

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will take up only five inches of your library shelf. If you cannot possess yourself of all of his published works, by all means secure his famous lecture on "Wordsworth" and his immortal sermon on "The Loneliness of Christ".*

II.

Another preacher of the nineteenth century who challenges our study, as we attend the School of Life, is a man almost the direct opposite of F. W. Robertson,—

T. DEWITT TALMAGE.

I choose him that I may secure variety for my article. I have no purpose in mind of grading Dr. Talmage as a member of the great group of the ninteenth century pulpiteers. He stands in a class by himself; and he stands at the head of his class. He defies classification. He imitated no man, neither did he try to reproduce any man. He lived himself; he developed himself; he was himself. He was a phenomenal success in drawing great multitudes and in securing a hearing for the Master. I have seen him preach to audiences of five thousand; and it is said, that twenty millions read his printed sermons in all parts of the world.

No man in the pulpit of the nineteenth century got himself so much talked about. How came this to be so? Did he simply play a part? Did he purposely talk to the galleries? Was he a seeker of notoriety? No. He was

*H. R. Allenson, Racquet Court, Fleet Street, E. C., London, has published both of these productions of Robertson as booklets, at sixpence each. A British Post Office money order will bring you the booklets. Mr. Allenson has published other masterpieces at the same price; viz.: "Huxley and Phillips Brooks", by Professor W. N. Clarke, an antidote to the scientific pose of irreligion;—"The Dream of Gerontius", by Cardinal Newman;—"The Practice of the Presence of God", by Brother Lawrence;—"Religion in Common Life", by Principal Caird, etc.

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not a stage-actor. He was not a humbug. He was a real man and lived a real life. He was a true-hearted minister of Jesus Christ, and he gave Jesus Christ all the loyalty of his large heart. The sum and substance of his case is this: *he was T. DeWitt Talmage.* Do you find fault with him for being himself? As an old friend and neighbor, I do not. Millions needed him, and he served millions.

His critics were of all grades and of opposite extremes. His preaching was *sui generis.* His personality went into it. I admit that he has his faults; but I have yet to meet the man who has not his faults. His critics have their faults; and they appear as big as life in their criticisms. There is such a thing as a complimentary dislike. He had his faults, yes; but they are educational. Take him for all and all, with faults and virtues, and Dr. Talmage is a whole theological seminary in himself; and from him any diligent student can learn how to preach.

Two things I am ready to assert: (1) The Gospel he preached is in the Bible. (2) The things that made the man are in the Bible. In other words: *the Bible is Talmagic.* The old prophets did as queer things as he did, and things of the same kind; and they did them that they might arrest and hold the attention of their fellowmen, and make the message of God which they uttered effective. Behold and study what Ezekiel did! Read the fourth chapter of his prophecy. Look at the get-up of John the Baptist in the wilderness, and analyze his red-hot earnestness! Compared with Bible preachers, Dr. Talmage's oddities are a mere decimal. Out of these Bible preachers any one could construct a Dr. Talmage raised to the one thousandth power. Dear critics, the Bible is Talmagic.

It is only a man here and there who is strong enough and interesting enough to have critics. Ordinarily ministers are dull enough to be let alone. Dr. Talmage paid very little attention to criticism. He said: "A minister

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gets his commission from God, and to Him alone is he responsible. If he is going to be watchful of what this man and that says of him and lay it to heart, he will have a pretty uncomfortable time in the world." My dear critics, God keeps the record of Dr. Talmage; so that relieves you.

In Brooklyn I saw Dr. Talmage draw and hold his immense audiences for full twenty-five years. That is a quarter of a century. Am I going to bring charges against the sanity of those multitudes? Dr. Talmage is not alone on trial; the multitudes, who made him the preacher he was during that quarter of a century, are on trial also. Mark this! Poor preaching never gathered and held congregations numbering thousands. Never! The simple fact of the case is this: he won the people because he had something to say, and knew how to say it. He had both the ability to prepare and to deliver an effective sermon. He was never dull. Dullness is the preacher's unpardonable sin. His sayings were as clear as a bell. He was a sensationalist. And why not? Nathan was a sensationalist when he entrapped King David by his adroit and dramatic parable; so was Jonathan Edwards when he preached his sermon, "Sinners in the Hands of an Angry God". Let no man be frightened by the term *sensationalism*! There are worse sinners than the sensationalist. The success of Dr. Talmage as a pulpit orator is frequently attributed to his dramatic power. Too much is made of this. He was not an actor, except as every earnest man is an actor. He was a human dynamo. His voice, gesture, articulation, were singularly without art. He would have made a failure on the stage. But if to throw common truths into bold relief is dramatic, then he was dramatic to the last degree. His range of illustration was marvelous. His preaching was intensely practical. It touched life at every point. He always went to the pulpit well prepared. He trusted little to the inspiration of the occation. He made the occasion in advance.

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As I saw Dr. Talmage from the pew, I discovered two things in which he excelled:—

(1) *He excelled as a word-painter.*

He painted for Jesus Christ. He thought in pictures. Now he who thinks in pictures thinks vividly. He painted with a large brush, and with colors that fairly burned and glowed; and as a result nations gathered around his pictures and felt an uplift and a holy thrill.

(2) *He excelled in the use of the rhetorical pause.*

He was able to use the rhetorical pause with a power I have never seen in any other speaker. He made his sermons vivid and impressive with flashes of golden silence. Having rounded his period, and having finished his point, it was his custom to stop until the hush of heaven filled the house, and until his audience felt the nearness of the God of Truth, and heard the still small voice of the Spirit. In that solemn silence and pause, every hearer felt that he was alone with the thought that had just been uttered, and must either receive it or reject it. During the silence Dr. Talmage would search the audience with his eyes. He slowly swept with his glance the ground-floor; then the floor above; then the topmost gallery. There was a searching question in his look. It was a personal application of the message given. It said to every soul present: "I am waiting on behalf of God for your answer to His message of the hour. What answer have you, O soul, for your God?" The rhetorical pause, as Dr. Talmage used it, was God's opportunity. It was, also, the soul's opportunity.

But, alas, how sometimes we are misinterpreted in our very best attainments! You must permit me to relate an incident pertaining to Dr. Talmage's use of the rhetorical pause. The incident took place in the old Brooklyn Tabernacle; and to

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appreciate it you must put the Doctor back there, and recall the way he used to conduct his services. He used no pulpit. He stood on an open platform. A little table in the rear held his Bible and hymn book. When he finished his sermon, he always waited for a time amid the holy silence; and then without prayer, he turned around, walked to the table, got the hymn book, and gave out a hymn. He always made his closing prayer after the singing of the last hymn. The incident pertains to his *rhetorical pause* and his closing hymn.

An old Scotch elder from the West, visiting New York, came over to Brooklyn one Sabbath evening to hear Dr. Talmage. On his return home he was asked how he liked the service, and the preacher. The man who asked him told me what he said. He described the vast throngs of people. He had never seen them equalled,—an audience of five thousand worshippers; and then came his description of the preacher and the sermon. The elder had been brought up in the old-fashioned method. He said: "The preacher stood bravely forward without a pulpit before him. I supposed he had all confidence in himself; for he gave out his text without the Book. When he had called off the text twice, he began to speak his *piece*. For awhile he did splendidly. But all at once, to the surprise of everybody, his *piece* left him. He forgot it. But he was pluck. Many another man would have sat down; but not he. So he stood there, and looked all around, and thought; and looked up, and thought. After quite a while of looking and thinking, by the favor of good fortune, he got hold of his piece and started off again. He did better than before. By increased earnestness, I think he meant to get the better of his *piece*. I said to myself, 'He will get through now'. But just then his *piece* left him worse than before. The stillness was awful, as he stood there without a word to say. It took a

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great deal of thinking and waiting to make connection again; but he made it, and started on as though nothing had happened. This time he did better than ever, and spoke faster and louder. He had got worked up. Everybody felt certain that all breaks were over, and that he would be able to end his sermon grandly. But just when general confidence was established, his *piece* left him completely and finally. He was loathe to give up. He was determined that he would not surrender. So he stood there, and stood there, full of holy deliberation. He thought, and he thought, and he thought. The stillness was painfully still. He looked up with a searching look, and he looked down with a searching look. He scanned the ground floor, and he scanned the galleries. Everybody was intensely interested. It seemed like eternity. But all his effort was fruitless. His piece would not come back to memory; so he just turned on his heel, walked back to the little table, took up the hymn book and said, 'Let us sing a hymn!' It was good preaching while it lasted, and as he did not get put out by the forgetting, the stops did not hurt it much. I have been thinking that in some ways they helped the sermon; for the silences were very solemn. Certainly the hitches showed the pluck of the man, and taught the young preachers in the audience a lesson; never to give up until you cannot help it. On the whole, it was about the best preaching I ever heard."

Yes, "the stops did not hurt much, they rather helped the sermon". They helped in ways the Scotch elder did not dream. I have felt their power. As used by Dr. Talmage in his masterly way they brought a man face to face with the truth; allowed him time to analyze himself; and called him to an immediate and practical decision. *And this was their intent.* This was why they were used. Many times have I been one of the auditors in Dr. Talmage's Sabbath evening audi-

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ences, and have had opportunities to note the effect of his wonderful pauses upon the young men who thronged the Brooklyn Tabernacle. I have seen scores of young men moved to the roots of their being. These golden silences helped them to get hold of the fresh vision of duty which the sermon brought. They were allowed to deal with the vision until the vision resolved itself into a stalwart purpose. There and then the stalwart purpose recorded itself, as with the point of a diamond, upon the inner tablets of their nature, ready on the morrow and the next day to incarnate itself in a splendid life.

From this brief outline-study of these two noted pulpiteers of the nineteenth century we learn:

(1) In the sacred circle of the ministry there is room for all types of men, and for all the varied personalties of mankind, and for all the gifts and graces to which humanity is heir. All types of men are to be preached to, and reached and swayed. (2) The ministry as a divine calling demands the whole man, and challenges his highest ambitions.

The whole of Robertson was dedicated to the pulpit; and so was the whole of Talmage. A *fourth* of a man will not make a successful preacher; neither will two-fourths, nor three-fourths; it takes *four-fourths.* A man is to be congratulated if the *four-fourths* of him make a Frederick W. Robertson, or a T. DeWitt Talmage.

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The Significance of the Elephantine Papyri for Old Testament Criticism.

JAMES A. KELSO.

A recent number of a popular monthly contained a suggestive cartoon. Two American tourists in characteristic garb are standing under the shadow of the Great Pyramid, and discussing the wealth that might be extracted from the sands of the desert by the application of modern methods of irrigation and agriculture. Of course by his picture the artist intended to portray the Yankee lust for gold, but for the archæologist he awakened another train of ideas. The arid sand and the rainless climate, enemies of material prosperity, have preserved for the modern world treasures which are of priceless value, because they throw a flood of light on the life and history of antiquity.

From the debris of many an ancient ruin, buried under the sand which has blown in from the desert, the spade of the archæologist has laid bare the papyri and the ostraka which have completely transformed the traditional view of the NT. Among the finds have been some which have gone back to a remoter antiquity—they are the papyri and ostraka in the Aramaic language. Let it be remembered that not only are certain sections of the OT written in this dialect (Ezr 4:8-6:18; 7:12-26; Dan 2:4b-7:28; Jer 10:11 and words in Gen 31:47), but it has been proven as definitely as any fact of ancient history can be established, that Aramaic was the *lingua franca*

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of the western part of the Persian Empire. Not only so, but all government documents, such as proclamations, edicts, protocols, were published by satraps and local authorities in Aramaic. The use of this tongue in the OT and by the Persian officials leads the historian and the archæologist to scrutinize with care any papyri or inscriptions in this Semitic dialect.

In recent years the sands of Egypt have yielded Aramaic papyri which have startled scholars by the setting which they give to the Jewish diaspora in the land of the Pharaohs. In 1904 ten sheets were purchased at Assuan by Mr. Mond; in 1906 three letters were unearthed by German excavators on the Island of Elephantine, which lies in the Nile opposite Assuan. There are ample grounds for holding that both these groups of papyri originally belonged to the same library or collection, and it is probable that they were separated only in very recent times. The scope of this paper does not include the discussion of the so-called Assuan group.

In February of 1906 Dr. Otto Rubensohn, who had been excavating among the ruins of the southern extremity of the Island of Elephantine, discovered a number of papyri lying unprotected in the debris. To this group belong the three which are now commonly designated the Elephantine papyri. They were published late in the year 1907 by the Royal Prussian Academy of Sciences and edited by a former teacher and friend of the writer of this paper—Professor Edward Sachau of the University of Berlin.

The locality where these documents of antiquity were turned up is not without interesting associations. Herodotus, writing in the fifth century B. C., tells of his journey up the Nile, and mentions Elephantine as the limit of the

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excursion on which he embarked to discover the sources of the great stream. He also informs us that it was a garrison town and that fortifications had been established by Psammitichus (663-610). From Egyptian sources we learn that it was one of the outposts of the kingdom which helped to keep in check the wild tribes of Nubia. Strabo, the geographer who wrote about the beginning of the Christian era, mentions the Nilometer which was located at Elephantine and used for measuring the rise and fall of the river. Strabo also speaks of a well which was used to determine the summer solstice. The ancients believed that Elephantine lay on the Tropic of Cancer. In this they were not quite exact, as Elephantine lies 24° 5′ N., while the Tropic of Cancer is 23° 28′ N.

These two groups of papyri reveal the existence of a considerable Jewish colony at Syene, or Elephantine, before Cambyses invaded Egypt, 525 B. C. It has been very certainly determined that these Jews were mercenaries in the Egyptian service, and there is every indication that this military colony owes its origin to Psammitichus I, who attracted soldiers of fortune to his standard from Syria and the islands of the Ægean. In the Elephantine papyri we possess three letters, the first addressed by the leaders of this colony to Bagoses, the Persian governor of Judea, and Jehohanan, the high-priest; the second is another edition of the same letter, while the third is the brief but satisfactory reply of the Persian representative at Jerusalem.

Let us look more closely at the contents of these letters. As has already been mentioned, the first is addressed to Bagoses, the Persian governor of Judea, and the high-priest, Jehohanan. It is a complaint against a certain Waidrang, commandant of the forces at Yeb, the fortress

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at this point. Waidrang, incited by the priest of the god Hnub, had destroyed a sanctuary of the God Yahu, in which name Jehovah of the OT is easily recognized. The writer, in making clear that this episode occurred in the absence of Arsames, the Persian governor of Egypt, alludes to Cambyses' attitude to the Jews, and incidentally gives the age of the colony. "And already in the days of the kings of Egypt had our fathers built that Temple in the fortress of Yeb. And when Cambyses entered Egypt, he found that temple built, but the temples of the gods of Egypt they tore down without exception; on the other hand, in that temple no one destroyed a thing" (1:1, 13, 14). In mentioning the Jewish sanctuary, the writer is led to describe it, "They entered into that temple, they razed it to the ground. And the pillars of stone which were there, they destroyed, and it happened that the five stone doors built of hewn stone, that were in that temple, they destroyed, their capitals and their hinges in blocks of marble, the former of bronze, the roof entirely of cedar beams, together with the plaster of the walls of the outer court, and other things which were there, they have burned all with fire. And the basins of gold and silver, and the articles which were in the temple, all of them they have taken and appropriated for themselves" (1:9-12).

Next is mentioned a letter written three years previously, in the fourteenth year of Darius, calling the attention of Bagoses and Jehohanan to this disaster, and praying for succor. For three years there has been no reply, and the Jewish colony, clad in sackcloth and keeping fast, awaits the coming of aid. They have contained their souls in patience; they have hoped against hope, and no answer has come from the authorities in Jerusalem. In despair another message is dispatched with a pitiful appeal for

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help. The writer, at the close, alludes to still another letter which has been written to Delaiah and Shelemaiah, the sons of Sanballat, prefect of Samaria. Finally he closes with the date, 20 of Marcheshvan in the 17th year of Darius, that is, November of the year 408 B. C.

The second letter is another version of this first, with only minor verbal differences, and may be passed over without further notice.

The reply comes from Bagoses, and Delaiah, one of the sons of Sanballat (For critical reasons it is important to note the continued silence of the high priest at Jerusalem). The answer is brief but to the point. "Thou shalt speak in Egypt before Arsames concerning the house of the altar of the God of heaven, which was built in the fortress of Yeb before our time, before Cambyses, which Waidrang, that rascal (?), had destroyed in the 14th year of King Darius, to build it again in its place as it has been before. And meal offerings and incense shall be offered upon that altar, even as it was customary to do formerly".

Even a cursory perusal of these three papyri reveals their significance for the historian of early Judaism; they establish beyond the shadow of a doubt the existence of an organized Jewish colony in Egypt at a date considerably earlier than our other sources would suggest. They are priceless treasures, not only for the historian of antiquity, but also for the serious student of OT problems.

I. These documents settle, once for all, one of the mooted dates of the Persian period of Israel's history. Neither the Scripture narrative nor the statements of Josephus make clear the date of Ezra's mission and Nehemiah's activity. The Scripture narrative makes the 7th year of Artaxerxes the date of Ezra's return, the 20th year of Artaxerxes as that of Nehemiah's resolution to return

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to the city of his fathers (Ezr 7:8; Neh 2:1). The mere mention of Artaxerxes, however, does not settle the year when the events transpired. Three monarchs, Artaxerxes by name, sat on the throne of Persia—Artaxerxes (Longimanus) 465-425, Artaxerxes II (Mnemon) 405-359, and Artaxerxes III (Ochus) 358-336. Josephus confuses Artaxerxes with Xerxes, and consequently gives no assistance in determining the king to whom allusion is made in the Biblical story. The traditional view has held that the Artaxerxes of the Books of Ezra and Nehemiah was Artaxerxes I. Consequently Ezra's return took place in 458 B. C. and Nehemiah's first visit to Jerusalem in 444 B. C. In recent years there has been a growing tendency to assign the activity of these two Jewish leaders to the reign of Artaxerxes II, the date of Ezra's return being put at 398 B. C. and Nehemiah's mission at 384 B. C. A recent writer (Prof. Torrey of Yale, in his work "Composition of Ezra and Nehemiah", p. 65) expresses himself with confidence, "It is unfortunate that we should be left in doubt as to *which king Artaxerxes* was Nehemiah's benefactor. According to the tradition represented by the Aramaic Document and the Chronicler, it was Artaxerxes II (Mnemon)". This theory, as advocated by Dr. Torrey and adopted by many other writers, is completely shattered and the traditional dates for the activities of Ezra and Nehemiah re-established, by certain statements in these Aramaic letters. It has already been mentioned that the Jewish colony of Elephantine not only addressed the authorities at Jerusalem, but also appealed for assistance to Delaiah and Shelemaiah, the sons of Sanballat, who was the great opponent of Nehemiah. If these two men were the leaders of the Samaritans in the year 408 (17th of Darius) when the letter was written, there is no question

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that their father preceded them in this position of prominence, and with his priority is established the earlier date of Nehemiah.

II. These Aramaic documents set in a new light the attitude of the Persian government to the religion of Israel. For some years it has been generally recognized that the Persians introduced the policy of religious toleration; in general they assumed a position very similar to that of the British rulers of India and Egypt. Each tribe or nation was permitted to worship its own deities, no attempt being made to press the faith of Zoroaster on subject races. The Persian officials scattered throughout the empire were strictly enjoined from interfering with religious ceremonies or rites. Prof. Edward Meyer, the distinguished historian of the Berlin Faculty, has published a Greek inscription which bears on this subject. It was discovered on the Mæander River in Asia Minor, and in its present form was set up by Tiberius. It is a decree of Darius I, addressed to the Persian official, Gadatas, probably the superintendent of the royal park (cf. Asaph Neh. 2:8). Gadatas receives a rebuke from his royal master, because he has commandeered plants and trees from a grove sacred to Apollo. Darius calls his attention to the fact that he is breaking regulations which were due to the king's favorable attitude to the gods.

The Scriptural narrative seems to go a step further, and represents the Jewish religion as under the special patronage of the Persian kings. Cyrus decrees the return and the restoration of the vessels of the Temple; Darius I not only permits the rebuilding of the Temple, but orders his representatives in Syria to give active support to the Jewish colony. Artaxerxes II takes a similar position in regard to the restoration of the walls of the ctiy. It has

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been popular to accuse the Biblical historian of exaggeration in his depiction of the favorable attitude of the Persian government toward his co-religionists. But the statements of the papyri substantiate his claims. Cambyses is said to have spared the temple at Elephantine, although he destroyed the sanctuaries of the Egyptian gods. Bagoses, the Persian representative at Jerusalem, orders the rebuilding of the Jewish shrine in Egypt. In fact, the underlying assumption of the letters is that the Persian authorities had looked with favor on the religion of the Jews. All this is in exact harmony with the statements of Scripture. We are not to infer, however, that Judaism received any favors that were not accorded to the other faiths and cults of the Persian Empire. The destruction of the temple at Elephantine by the Egyptians was a direct contravention of the Persian law, and hence there is nothing strange in a Persian official ordering reparation to be made. In the Books of Ezra and Nehemiah we get the story from the Jewish point of view; what was a matter of policy with Cyrus, Darius, and Artaxerxes, would in the mind of a godly Jew become an act of favor due to the direct influence of Jehovah.

III. These Aramaic papyri explain the Jewish coloring of the Persian decrees and documents imbedded in the Book of Ezra. In Ezr 5:7-17 we have a communication addressed to Darius by Tattenai, the satrap of Syria; in it Tattenai announces that the Jews have undertaken the rebuilding of the Temple and asks for instructions. Darius institutes a search for the decree of Cyrus on which the Jews have based their right to rebuild the national sanctuary. This state paper is found in the archives at Ecbatana (Ezr 6:3-12). Artaxerxes also issues a decree permitting the return of Ezra (7:11-26), and later on the

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antagonists of Nehemiah write to his royal master, Artaxerxes, imputing treachery to the Jewish leader. This letter and the reply to it are found in Ezr. 4:11-23. *By the extreme left wing of critical scholars* these Aramaic documents of the Book of Ezra have been regarded as forgeries for three reasons: (1) the language in which they are written, (2) their representation of the Jewish faith as a favored religion, (3) the Jewish coloring of these decrees. The first two points have already been discussed, so let us turn to the third. The most conspicuous instances of Jewish cast of thought and point of view are found in Ezr 4:19-22; 5:8, 11-16; 6:3-5, 8-12. It must be confessed that such phrases as those found in these sentences seem to be out of place in Persian state papers. In fact, the Jewish point of view is so strong that it led Driver, a defender of the genuineness of these decrees and letters, to state that they "are open to the suspicion of having been colored by their transmission through Jewish hands."

The letter of Bagoses to the Jewish colony at Elephantine throws new light on this vexed question, and points the historian to a very different explanation. In commanding the rebuilding of the sanctuary in Egypt, the Persian governor speaks of it as "the altar of the God of heaven" and orders "meal offering and incense to be offered upon it as formerly". For a Persian official to speak of a sanctuary in this manner is surprising, but it furnishes a new hypothesis for the coloring of the Biblical passages. It is this: the Persian authorities, in addressing their subjects on religious questions or in answering letters and petitions, assumed the point of view of the people or nationality involved. In replying to the petitioners at Elephantine, Bagoses refers to the Temple exactly as a Jew of that colony would have done. It is most natural to sup-

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pose that he was following a Persian official custom rather than making an innovation. If our surmise is correct, the Jewish coloring of the Aramaic documents furnishes no critical difficulty, but is exactly what might be expected (cf. attitude of Cyrus to the gods of Babylon after the conquest of that city).

IV. The existence of this Jewish sanctuary at Elephantine, and the attitude of the colony at that point towards the national Temple, has a most important bearing on the most fundamental question in the religious history of the Hebrews. This question is that of the unity of the sanctuary, of the legitimacy of sacrifice and worship at shrines other than Jerusalem. In Dt 12, after a stern injunction to destroy all heathen shrines and emblems of worship, the lawgiver proclaims the principle of the unity of the sanctuary, "But unto the place which Jehovah your God shall choose out of all your tribes, to put his name there, even unto his habitation shall ye seek, and thither shalt thou come" Dt 12:5. Then he goes on to enumerate the offerings which were to be brought to this central sanctuary. The Levitical code assumes the same principle for the period of wilderness wanderings—the proper place for sacrifice and offering being the door of the Tent of Meeting or Tabernacle (cf. Lv 17).

The history as recorded in the Books of Samuel and Kings shows that the law was a dead letter in Israel. As a prophet puts it, "under every high hill and under every green tree the people had defiled themselves". They frequented the high places and worshipped either Baal or Jehovah with heathen rites. The great prophets fulminated against these abuses; Hezekiah attempted to abolish these illegitimate shrines, and a century later the godly Josiah destroyed the high places and centralized the wor-

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ship of the God of Israel at Jerusalem. From that day on, no true Israelite ever offered sacrifices at a high place or heathen shrine. The ideal was to sacrifice at Jerusalem and at Jerusalem alone.

The Jews of Elephantine seem oblivious to the changed conditions, and appeal to the high priest at Jerusalem for aid to rebuild their sanctuary. Such an appeal was as naive as would be a request from a Presbyterian minister directed to the Archbishop of Canterbury to recognize his ordination at the hands of Presbytery. The silence of the high priests for three years, and the final answer coming from Bagoses, the Persian governor, and Delaiah, the Samaritan, are an eloquent commentary on the view which the high priest at Jerusalem took of the sanctuary at Elephantine. It was better in ruins, for it was an illegitimate shrine.

In view of these facts, it is difficult to believe that this principle had been proclaimed from time immemorial by the leaders of the nation. Time enough had elapsed when this colony was founded, to have allowed this idea to have passed into the iron atoms of the blood so that nothing could efface it. The godly Jews of Elephantine—for we have every reason for believing that they had a legitimate form of worship—were absolutely ignorant of the law. Hence, if Dr. Orr* is correct in holding that the centralization of worship was involved in the Mosaic system from the beginning, the principle did not vitally affect the religious life of the people. The only other conclusion possible is that of the Grafian School, that the law of the unity of the sanctuary was of late origin and first proclaimed in the days of the great prophets, and by them read back into the Mosaic age. While the data furnished by these

* Orr, The Problems of the Old Testament, p. 177.

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papyri are not sufficient to enable us to choose categorically between these two alternatives when we consider them as historical questions pure and simple, yet they lead our steps in the direction of the latter view.

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EDITORIALS.

Origin of the Bulletin. The first number of the Bulletin of the Western Theological Seminary appeared October 1, 1908. It was a modest little sheet, but aroused considerable interest among the alumni and friends of the institution. Since that date, three issues have appeared, the annual catalogue being the January number, and the Biographical Catalogue being published as the fourth number of Vol. 1 of the Bulletin. But the third issue, dated April 1, was similar to the first: it contained a historical article by Dr. Riddle, as well as a review of the activities of students and professors during the term 1908-09.

Scope. The publication of the Bulletin called forth a stream of letters from the alumni, approving the project in hearty terms and urging the enlargement of the scope of this sheet. In view of the interest evinced by our constituency, the Faculty requested the Boards of the Seminary at their annual meetings to approve the publication of a quarterly Bulletin in enlarged form. The request was granted with unanimity, and this is the opening number of the new journal. As an official organ of the Seminary it will serve to disseminate information concerning the work of our institution, and at the same time stimulate interest in the cause of theological education generally. It will bind the alumni to their *alma mater* with closer ties, and enable them to possess an organ of their own in which they may publish the results of their researches. To put

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it briefly, the aim of the Bulletin is to keep the work of the Western Theological Seminary before her constituency and to arouse interest throughout the Church in the cause of theological education.

Contents. Each number will contain two or three articles on topics of vital interest, followed by reviews of the latest theological and devotional books. A column entitled "Alumniana" will give information concerning the work of the alumni, while another will be devoted to the activities of the undergraduates. The editors cannot make this project an assured success without the hearty cooperation of the alumni. We must have the support both of their pens and subscriptions in order to achieve the goal which we have set before us. In the current number of the Bulletin all the articles and reviews, with one exception, are from the pens of alumni. The opening paper is by our honored President-Emeritus, whom we claim as an alumnus because of his close relations to our *alma mater*. In succeeding issues we propose to devote one number to the discussion of the relation of the Church to Social Problems, and another to Foreign Missions. The articles on these themes will to a large extent be furnished by our alumni.

Financial Support. As the Bulletin is to be a Seminary paper, published in the interests of the students and alumni, we solicit your financial support. The annual subscription to the Bulletin has been put as low as seventy-five cents, with the hope that every alumnus and former student will subscribe for it, and take an interest in its success by furnishing information for its columns. Under a separate cover a personal letter has been sent out, asking for your support, and we look for an early and hearty response.

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The Librarianship and Sociology. At their last meeting the Board of Trustees elected Rev. S. J. Fisher, D. D., librarian, and later the Executive Committee of the Board of Directors authorized the President to organize a course in Christian Ethics, Sociology, and Missions, and to put Dr. Fisher in charge of this department. The Faculty will make every effort to carry out the recommendation of the last General Assembly in regard to preparing the candidates for the ministry to meet the changed social conditions. During the past summer Dr. Fisher has been rearranging the Library to increase its efficiency. The front room downstairs has been made into an office, and the space on the second floor immediately above it has been fitted up as a reference room for quiet study. All visitors to the Library will recognize the advantages of this change, which is only a part of a larger plan to completely modernize the equipment of the Library Building.

Building Program. We feel that the time has now come to fully acquaint the friends and alumni of the Seminary with our ideas concerning a new plant for the institution. Last year the Acting-President raised $41,500, most of which is available for a new dormitory to occupy the site of Memorial Hall. According to tentative plans, this dormitory will cost from $100,000 to $125,000 and will accommodate about 100 students. On the advice of several trustees, the raising of funds was dropped during the severe financial depression of last winter, but we intend to take up this work with vigor immediately after the opening of the term. Later a plan will be published, involving the active support of the alumni in raising funds for the erection of this building, and we trust when the appeal is made the alumni will respond very

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heartily; and in case they do, we feel sanguine that the Spring of 1910 will see the commencement of building operations.

Next we propose to erect a new structure on the site of Seminary Hall to serve as an administration building, containing lecture rooms and offices. This will involve an expenditure of from $100,000 to $125,000, while a chapel in keeping with the other buildings will cost from $50,000 to $100,000.

Endowments. In addition to funds for building operations, we need an increase in several of our endowments. The President's Chair needs $94,000 to raise the invested funds to $100,000. The Library fund is entirely inadequate for the proper maintenance of this department and should be increased to $50,000 at least. The Seminary needs two post-graduate fellowships of $10,000 each, to enable students to take post-graduate studies abroad. To make our needs plain, these sums may be arranged in tabular form:

Dormitory	$125,000	
Administration Building	125,000	
Chapel	50,000	—$100,000
President's Chair	94,000	
Library Fund	20,000	
Two Fellowships	20,000	
	$434,000	—$500,000

The above looks like a very ambitious program, but ambitious though it may be, it represents our immediate necessities and the total sum ought to be raised in the near future if our Seminary is to maintain its position among its competitors. The President of the Seminary makes an earnest appeal to alumni to help him in raising this money. But how can they assist? By calling the attention of

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wealthy parishioners to the needs of our institution, and, when consulted in regard to bequests, by pointing to "The Western Theological Seminary". The program of the Seminary as outlined above affords several opportunities for memorials—a memorial chapel, a memorial administration building; each of the fellowships may be memorials, as well as the two funds for completing the endowment of the President's Chair and Library. The alumni cannot do the detailed work necessary for raising this money, but they can create the atmosphere which will not only encourage the President, but will insure final success.

Foreign Students. Last year the foreign department of the Seminary necessitated the raising of $1,345 in addition to income from regular funds. All except $120 of this amount came from churches. We take this opportunity of thanking the churches for their interest; and as we need a similar sum for the term of 1909-10, we make an appeal for their continued support.

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Commencement, 1909.

Some Commencements go down into history. They mark epochs in the life of the institution holding them. Such, we believe, the Seventy-ninth Commencement of the Western Theological Seminary, held May 6, 1909, will prove to be. Besides the usual exercises attending such an event, there were some special features which the friends of the Seminary have reason to regard as historic. We shall not confine ourselves in this review, however, to the special features, but will try to present the Commencement as it appeared to the interested visitor.

1. The first thing to call for mention is the work of the year which the Commencement closed. The Examining Committee representing the Board of Directors reported that all of the classes had acquitted themselves well, and that the Seminary is more than maintaining its reputation for scholarly work. There are institutions affording a wider range of study to the young man preparing himself for the gospel ministry, and larger opportunities for specializing, but for the essentials of ministerial education, and especially for effective classroom work, we do not believe that the Western has a superior among the Seminaries of the Presbyterian or any other Church. It does us good to hear the opinion generally expressed by men of experience that the teaching ability of the Faculty of the Western Seminary is equalled by few and surpassed by none in the country. This, after all, is the most important asset of an educational institution: the capacity of its professors, not to lecture and write books, but to equip their students for the work before them. The student who has the good fortune to sit at the feet of a pro-

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fessor who devotes the sum of his energies to his class can thank God and take courage, for it means power to him in the calling of his life; it means that the institution exists for the benefit of the student and not as a forum for the professor. The strength and pride of the Western Seminary have always been in the fact that its Faculty have been teachers first and investigators and publishers second; and this was never more the case than at the present time. Many of them have written books, and good ones too, but they have not done it at the expense of their service to the young men under them. The gratification of the Alumni and surrounding ministry over this feature of the Seminary's life is very general and very deep.

The friends of the old Seminary were greatly pleased, also, to find that during the year the number of students in attendance had increased more than 25 per cent over the year preceding, going up from 64 to 81. This was a very cheering piece of information in view of the slump suffered by most other theological schools and the general falling off of candidates for the ministry.

2. The Commencement exercises proper were held in the North Church, Allegheny, on the afternoon of Commencement Day. The graduating class numbered sixteen, all of whom were settled in charges, or otherwise permanently located, before finishing their course. Rev. W. L. McEwan, D. D., President of the Board of Directors, conducted the exercises. The Scriptures were read by Rev. H. T. McClelland, D. D., of Clarksburg, W. Va., a member of the class of 1878, and prayer offered by Rev. C. C. Hays, D. D., of Johnstown, of the class of 1884. On awarding the diplomas President Kelso spoke to the Senior Class on the importance of continuing the systematic habits of study they had acquired in the Seminary, pointing out the necessity of such a course in order to avoid mental stagnation and spiritual atrophy. The formal address to the

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graduates was delivered by the Rev. Baxter P. Fullerton, D. D., then Moderator of the General Assembly. His theme was "The Minister's Equipment", and as he unfolded it, showing how the minister should be furnished in body, mind and heart for the work of Christ among men, he charmed and delighted not only the young men who were beginning their careers as preachers of the Gospel, but the large circle of older ministers and Christian laymen who had gathered to hear him. His plea was that the minister should be able at every point of his life to live, proclaim and apply the doctrine of his Lord so as to make men see its power and accept its salvation. It was a strong, stimulating address and will long bear fruit in the service of those for whom it was delivered.

3. The meeting of the Alumni Association this year was of more than usual interest. It convened in the North Church immediately after the graduating exercises. On the completion of some routine business Rev. C. S. McClelland, D. D., read the Necrological Report, showing that during the year then closing thirty-six of the Alumni had passed from their earthly ministry to their eternal reward. Rev. A. M. Reid, D. D., of Steubenville, O., a member of the class of 1852, offered a tender and impressive prayer in behalf of the families who sorrow for them, and for a blessing on the work they had finished. President Kelso reported that the Executive Committee of the Association, in accordance with instructions given the year before, had prepared a new biographical catalog of the graduates and former students of the Seminary, which has since been issued. It is as complete and accurate as patience and skill can make it, and the Alumni will find it a valuable store of information about the life and work of the noble company who have passed through the Western Seminary. Chancellor Samuel Black McCormick of the University of Pittsburgh, and a member of the class of 1890, was elected President of the Association for the

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ensuing year. Rev. W. L. McClure, D. D., of Jeannette, class of 1893, was chosen Vice President, and Rev. Charles A. McCrea of Oakmont, class of 1897, Secretary.

The Association then adjourned to the Chapel of the Seminary for the annual Alumni dinner. During the day several of the former classes held reunions, and representatives of them responded to calls for after dinner speeches. Our space does not allow us even to sketch these addresses. An editorial in the Presbyterian Banner of May 13 sums them up as follows:—

"Rev. Dr. Maurice D. Wilson, pastor of the First church of Dayton, Ohio, welcomed the graduating class into the alumni association in a singularly fine and beautiful address. Open-mindedness and personality in the minister were emphasized in striking phrase and apt illustration. Only a healthy mind, he said, can preach healthy sermons, "sunbeams are sanitary," and therefore the mind should be kept open to all light and truth; and every minister should be himself in his own personality and not a servile echo of another. Then followed from representatives of various classes a series of short addresses which we have never heard surpassed on this occasion in high average excellence. Wisdom and wit flowed in a sparkling stream. Rev. Dr. C. H. Dunlap, at the age of seventy-five, showed himself full of youthful fire and poetry, and Rev. Dr. John S. Plumer, of Cadiz, Ohio, convulsed the alumni with his keen epigrams and bright flashes of wit. Referring to the faculty of his day he said that if Dr. Warfield had only been content to remain in Allegheny instead of going over to "the ancients and unintelligibles" he might "still be living usefully", and alluding to Prof. R. D. Wilson he said he also "had gone to his own place". Rev. Dr. S. A. Martin and Rev. Dr. J. S. Axtell were also specially happy in their remarks, and younger men worthily represented later classes. Mention should also be made of the response for the graduating class by Mr.

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W. H. Orr, who received the fellowship that will enable him to carry on his studies abroad for a year. Rev. Dr. Fullerton then described the condition of affairs in the Southwest and told some "Western yarns", and Rev. Dr. J. W. Cochran, Secretary of the Board of Education, made a brief address."

4. The most noteworthy feature of the Commencement was the action taken by the Board of Directors that morning unanimously electing Professor James Anderson Kelso to the Presidency of the Seminary. Since the retirement of Dr. David Gregg a year before, Dr. Kelso had been performing the duties of the office under the title of Acting President, and performed them so well that he became the inevitable man for the position. In the single year of his leadership the number of students, as already noted, had increased twenty-five per cent, the buildings had been renovated, a good start made for new ones, and a fresh atmosphere of courage and optimism imparted to the Seminary. So the Directors felt that in elevating Dr. Kelso to the permanent Presidency they were not experimenting but walking on sure ground, and proceeded to offer him the place with a confidence and unanimity rarely experienced by such boards. President Kelso is an alumnus of the Seminary, and by his scholarly service as head of the department of Hebrew and Old Testament Literature had already won the admiration of its friends. Although young in years he is recognized as one of America's foremost scholars in his department, and is a frequent contributor to its literature on both sides of the Atlantic. Nearly all of the recent Bible Dictionaries and Encyclopedias contain articles from his pen. He is the son of a missionary, having been born, June 6, 1873, in Rawal Pindi, Punjab, India, where his father is still serving. He graduated from Washington and Jefferson College in 1892 and from the Seminary of which he is now the head in 1896. He then spent sometime in special

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study in the Universities of Leipsic and Berlin. On his return to America in the fall of 1897 he became instructor in Hebrew in the Seminary, and in 1901 was placed at the head of that department. The students who have been under his instruction during the past twelve years will be glad to learn that he will still retain the chair of Hebrew, and that in assuming the Presidency the Seminary will not lose his rare skill as a teacher. An assistant will lighten his duties as Professor enough to enable him to do full service as President. Directors, Faculty, students and alumni have full confidence in him, and everywhere his election is greeted with enthusiasm.

5. Re-adjustment and advance. The Western is one of the first to accept the recommendation of the last General Assembly that Seminaries adjust their teaching to the changed conditions of modern life. The modern minister must know more than Hebrew and Greek and theology in order to bring the Gospel to bear on the needs and problems of his generation. He must face questions the fathers never thought of, and he cannot do it with the old equipment. The Western Seminary has already announced two new courses to meet his need. One is on "The Social Teaching of the New Testament", by Professor Farmer, and the other on "Christian Ethics and Sociology", by Dr. S. J. Fisher; both men well qualified by scholarly equipment, sympathy and experience to lead into new lines. Arrangements have also been made by which students of the Middle and Senior classes may do practical Christian work in the city under the direction of leading pastors. It is further announced that members of the Junior class who have done special work in Greek and acquired the elements of Hebrew during their college course, will be given advanced instruction in one or more electives which have been provided.

An encouraging start has been made to raise funds for new buildings. President Kelso reported that subscrip-

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tions amounting to $41,000 had been secured to this end and assurances given by men of means that more would be forthcoming in the near future. So on every side there is solid ground for believing that this old school of the prophets, now entering the eightieth year of as splendid service as any institution ever performed for humanity, is at the beginning of a new era of usefulness and distinction. It deserves, and we are sure it will receive, the renewed confidence and support, not only of its alumni, but of the great region to which it has ministered these eighty years.

J. A. MARQUIS.

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Literature.

THE CHRISTIAN DOCTRINE OF GOD. By Willian Newton Clarke, D. D., Professor in Colgate University, New York: Charles Scribner's Sons.

Two of the leading, if not the two foremost, theologians in this country at present are President Augustus H. Strong, of Rochester Theological Seminary, and Professor William Newton Clarke, of Colgate University. Both are Baptists, but they are theologians of different types. President Strong is Biblical and logical, whereas Dr. Clarke is experiential and psychological; that is, while the former builds directly on the text of Scripture and follows the conclusions of logic, the latter appeals rather to the Christian consciousness or the general spirit of Scripture and unfolds his subject along the lines of psychological experience. Both are masters, and they admirably supplement each other.

Dr. Clarke has made his reputation and secured his audience in his former works, especially in his "Outline of Christian Theology," a work that has a wide circulation and great influence. The present work covers only a portion of the general field, that of theology proper; and even here it is restricted to the Christian Doctrine of God. This limitation is to be kept in view in judging the book, and it is not to be criticised for not entering fully upon subjects that lie outside its special field, as, for instance, the Atonement. In describing the task set for him by the General Editors of the International Theological Library, of which this work is a volume, Dr. Clarke says: "I was not sent to search for God, but rather to report as well as I might what the Christian faith testifies concerning him. It has seemed to me that this single commission was enough for me to undertake, and I have attempted nothing more." Thus Dr. Clarke appears in this volume as a reporter and not as an original investigator or as one setting forth and contending for his own faith. Yet the personal equation cannot be kept out of any book and especially out of such a work as this, and it does enter into and color it throughout.

The plan of the book lies out of the beaten track. After an Introduction setting forth the Theme and the Treatment and the Sources of the subject of the volume, the author first treats of God in his own character, under the heads of Character, Personality, Goodness, Love, Holi-

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ness, Wisdom and Unity. The Second Part sets forth God in his relation to Men under the heads of Creator, Father, Sovereign, Moral Governor, Providence, Saviour, Trinity, and God in Human Life. The Third Part sets forth God in his relation to the Universe under the heads of Monotheism, The Two Units of Existence, God as Spirit, God the Source, the Self-Existent, Eternal, Infinite, Unchangeable, Transcendence, Immanence, Omniscience and Omnipotence. Part Four sets forth the Evidence of the Christian view of God under the heads of the Question and the Evidence, Evidence from the Rational, Evidence from the Spiritual, the Great Objection of Evil, and the Christian Belief in God. In the whole book there is not a footnote, or a single quotation from another author, and few references to Scripture. This is in accordance with the author's plan simply to report what is the prevailing Christian view of God, without entering into controversy; and it is an unusual pleasure to read a book on theology that is not constantly interrupted and cluttered up with references and quotations.

The greatest departure from ordinary methods in this plan is in devoting the first three-fourths of the book to a descriptive account of the Christian view of God and reserving to the last fourth the question of its ground and validity. Dr. Clarke's contention is that we must first see the Christian view before we can judge it and that it contains a large amount of self-evidencing light and is its own best witness and proof. The method proves illuminating and efficient in his hands, and the last hundred and twenty-five pages of his book are a powerful piece of Christian apologetics.

Space will not permit any extended criticism of the work, but one or two points may be indicated. The reader becomes aware of some diffuseness of thought and style as he proceeds, and suspects that he is reading matter that was originally prepared for use as lectures in the class room. The book would have been improved by condensation. A more serious fault is the vagueness or mysticism that at times clouds Dr. Clarke's teaching or meaning. On important points, after speaking in the language of historic Christian doctrine, he lapses into ambiguous phrases and the matter seems to fade into obscurity. This is true in some degree of his treatment of the divinity of Christ, but it is notably true of his exposition of the doctrine of the Trinity. While he emphasizes "the great religious significance of the doctrine," yet he appears to think that the doctrine has only "had abundant vitality in the region of God's relations with men and their salvation." Again he says: "Without the necessity of differentiations in his Being, the one divine Mind and Will is capable of doing all that has been accounted for by the doctrine of Triunity." This leans strongly in the direction of a purely modal Trinity, a view that not only has Scripture against it but is also out of harmony with current philosophy, which arrives

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at a complex type of personality in the Infinite. In abating extreme positions on these mysteries we feel that Dr. Clarke has gone too far in involving them in obscurity.

This book, like all of Dr. Clarke's writings, has one great merit unusual in such works: its devotional tone. The style is marked by simplicity and poetic beauty and carries the reader along in unwearied attention and interest. But while the work instructs and charms the mind it still more deeply feeds the heart. Theology in the hands of Dr. Clarke, instead of being chaff or thorns as in some theological works, becomes nutritious and appetizing bread. One reads these pages with a glow of emotion and feels that he knows God better as Father and Friend. It is a suggestive book for preachers, as it will in some degree teach them the secret of making theology the bread of life to the people.

JAMES H. SNOWDEN.

A STANDARD BIBLE DICTIONARY: Edited by M. W. Jacobus, assisted by E. E. Nourse and A. C. Zenos. New York. Funk and Wagnalls. $6.

A DICTIONARY OF THE BIBLE: Edited by James Hastings, with the co-operation of John A. Selbie. New York. Charles Scribner's Sons. $5.

"New Knowledge" is not the exclusive possession of the biologist, the chemist, or the physicist. During the past quarter of a century archaeological discoveries have been made and new methods adopted in historical research. These factors have influenced Biblical research as profoundly as any other department of human knowledge. In consequence of the revolutionary force of these two factors, two large and comprehensive works appeared several years ago: Hastings, A Dictionary of the Bible, 5 vols.; Cheyne, Encyclopedia Biblica, 4 vols. They presented the results of the most recent research from diametrically opposite theological standpoints, but with such elaborate details that they could be used only by technical scholars. The need was almost immediately felt for a single volume work which could be placed in the hands of laymen, and might at the same time be used by trained scholars as a compendium. To meet this acutely felt want, Dr. Jacobus and Dr. Hastings have each given us a Bible Dictionary.

The value of such a work of reference depends entirely upon the point of view of the editors and the qualifications which the writers possess for their task. In regard to the standpoint, we will let the editors speak for themselves. In the preface to the Standard Diction-

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ary we read: "The critical position to which such a Dictionary is necessarily committed must be one of acceptance of the proved facts of modern scholarship, of open-mindedness towards its still-debated problems, and of conservation of the fundamental truths of Christianity, proclaimed and established in the message and mission of Jesus Christ." Dr. Hastings says his design was to make the work abreast of present scholarship. "That is to say, of the average scholarship of its day. There are many reasons why a Dictionary of the Bible should not take up an extreme position of either side. But the reason which has proved to be most conclusive, is the impossibility of getting the whole of the work done satisfactorily by either very advanced or very conservative scholars. They are not numerous enough. And there could be no satisfaction in entrusting work to men who were chosen for any other reason than their knowledge of the subject."

Both works represent progressive, but conservative Christian scholarship. They both accept the dicta of literary and historical criticism throughout the OT. The Pentateuch is regarded as a composite work, with its various parts coming from different periods of Israelitish history; the last 27 chapters of Isaiah belong to the late Babylonian or early Persian period; the Book of Daniel is a literary production of the Maccabean period. The articles on the History of Israel are from the Grafian standpoint in both these volumes.

Taking the Fourth Gospel as a touchstone for the position of these dictionaries on NT criticism, we discover that the writers in both works (M. W. Jacobus, W. T. Davison) marshal evidence, external and internal, for the Johannine authorship. But after all, the crucial question which Bible Dictionaries, as well as men, must answer is the query put by Christ to His disciples, "But who say ye that I am?" With profound gratification one reads the articles "Jesus Christ"; in the Standard the writer is Dr. James Denney (33½ columns), in Hastings', Prof. W. P. Paterson (47 columns). This most important piece of work in a Bible Dictionary could not have been entrusted to more competent hands. In regard to the person and work of Christ, our authors both write in general agreement with the faith of the Church; at the same time they are fully aware of the most recent phases of critical discussion and show their bearing on our conception of the earthly life of our Lord. Prof. Paterson deals at greater length than Dr. Denney with preliminary questions such as the literary sources, conditions in Palestine, date of birth, virgin birth, etc. Dr. Denney's summary of the teaching of Jesus is masterly. Hastings' Dictionary goes beyond the province of a Bible Dictionary by including articles on subjects such as the Person of Christ and Incarnation, but the importance of the themes justifies their inclusion.

Turning to such an important and comprehensive subject as "sac-

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rifice", the reader sees at once the extent to which the distinctly modern discipline of Comparative Religions has modified the treatment of subjects, cardinal in their significance for the theologian. The volume edited by Hastings has a much needed article on "Papyri" by Deissmann, and considering their far reaching influence on NT philology, it would have been well for the editors of the Standard Dictionary to have included it in their list.

Competent scholars have handled the subjects in both works. The lists of collaborators includes some of the foremost scholars of Great Britain, Germany, and America. Making due allowance for errors of judgment, the works can be used by Bible students with the assurance that they are getting the latest and most accurate information on Scripture.

JAMES A. KELSO.

JOHN CALVIN. Theodore Beza: Life of John Calvin, trsl. by Henry Beveridge, pp. 119, Phila., Westminster Press, 1909; Thomas Smyth, D. D.: Calvin Defended, new ed., pp 208, Presb. Bd. of Pub., Phila., 1909; P. Vollmer, Ph. D., D. D.: John Calvin, Theologian, Preacher, Educator, Statesman, with contributions by J. I. Good, D. D. and Wm. H. Roberts, D. D., LL. D., pp 218, Pres. Bd. of Pub., Phila., 1909; J. I. Good, D. D. and Geo. W. Richards, D. D.: Life Pictures of John Calvin, pp 32, Presb. Bd. of Pub., Phila., 1909; Benjamin B. Warfield: Calvin as a Theologian and Calvinism To-day, pp 43, also The Literary History of the Institutes of the Christian Religion by John Calvin, pp XLVI, both Presb. Bd. of Pub., Phila., 1909.

The 400th anniversary of John Calvin's birth, which fell on July 10 of this year, has called forth much study of the Reformer's career and careful investigation of the sources of his power and his place among the more eminent religious teachers. The result I should say has been a wide extension of genuine appreciation of his moral power, and the beneficent influence of his personality and teachings. Nevertheless it is possibly true that, as in the past so at the present day, no other notable figure of history is at once so denounced and reprobated by some and so honored and admired by others. The above six publications are written by admirers of the German Reformer. Beza's portrayal proceeded from a hand moved by the most cordial affection and devout admiration. Co-laborer with Calvin in Geneva from the inauguration of the Academy of Geneva, or university as we call it, he shared his teacher's spirit and aims and much of his scholarship and industry. With clearness he sets forth the great conflict in the Swiss city for the supremacy of true religion, and, from that standpoint, pronounces the

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punishment of Servetus as most deservedly inflicted. He was not a blind admirer, and adjudges that Calvin had only one of the three elements which would have made the perfect preacher, Farel and Viret possessing the other two. For one who wishes to get nearest to the real Calvin, this early biography is, with Calvin's own writings, the best help. Dr. Smyth's work, first published in 1856, is worthy of a reading as a strenuous attempt to defend Calvin from all sides in the case of Servetus, and the general trend of the work is seen in the heading of the second chapter "Calvin the most eminent of all the Reformers". Prof. Vollmer's work is a temperate and judicious biography, not so elaborate as Doumergue's *Life* or Prof. Williston Walker's, or as studiously erudite as that of Lang of Halle. *The Life Pictures* are constructed out of quotations from Calvin's works and Beza's biography and from photographs. Dr. Warfield is perhaps the most able defender of Calvin's system living and whatever he writes in that line is notable. *The Literary History of the Institutes* is full of valuable information and contains facsimiles of some of the title pages of the earliest edition of that work. I find here the title page of the first English edition 1561, with the words distinctly printed to which I have in another place called attention, viz., "Seen and allowed according to the order appointed in the Queene's majestie's injunctions". This and other treatments like it from the author's pen are adapted to start the question whether his power of critical exposition may not be greater even than his ability as a constructive theologian. In *Calvin as a Theologian* Prof. Warfield includes addresses delivered before the Ninth General Council of the Reformed Churches June 17, at the Theological Seminary in Princeton May 4, and before the General Assembly of the Southern Presbyterian Church May 27. Presenting Calvinism as the most adequate expression of Christianity, he declares that Calvin's chief contribution to theological science lies in his development of the doctrine of the Holy Spirit and that in the Reformer's hands for the first time that doctrine "comes to its rights". Calvinism, he affirms, has supplied the sinews of evangelical Christianity in the past and is its hope for the future. "Religion in its purity is Calvinism in life". In another place he speaks of it as "nothing more or less than the hope of the world". These three addresses, appreciative as they are of the great theologian, contain, as far as I can see, not a single quotation from Calvin's writings.

DAVID S. SCHAFF.

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Literature.

JESUS AND THE GOSPEL, by James Denney, D. D., New York. A. C. Armstrong & Son.

This is Dr. Denney's last book, and it more than sustains his previous high reputation as a critical scholar and theological thinker. He deals with a burning question and in a great way. He starts with Christianity as it exists today, and selects from it its most fundamental and characteristic fact, to wit, the central and unique place Jesus Christ holds in it, the object of faith and worship. In relation to this fact he raises two questions: 1. Is the Christianity of the Church today the Christianity of the New Testament writers? 2. Is the Christianity of the New Testament writers the Christianity of Christ Himself? In other words, can it justify itself by an appeal to Christ?

As test questions these are both fundamental and fair. To answer them requires a systematic and minute examination of the New Testament writings by a mind thoroughly equipped as an interpreter, not only with the linguistic learning of the Exegete; but also, and especially, with the insight of the sympathetic thinker; and, further, with a complete acquaintance with the critical attitude of the day toward the New Testament writings, including the philosophical presuppositions and its special theories and particular constructions of statements in detail; and above all, that openness of mind and reverence for fact which distinguishes the judicial temper that ever seeks the truth as against the mere apologist whose whole effort is to make out a case.

With this equipment and in this spirit Dr. Denney goes carefully, though not dryly nor uninterestingly, through the New Testament in his first eight chapters.

I. Christ in primitive Christian preaching.
II. Christ in the faith of Paul.
III. Christ in the Epistle to the Hebrews.
IV. Christ in the first Epistle of Peter.
V. Christ in the Epistle of James.
VI. Christ in the Epistle of Jude and in the second Epistle of Peter.
VII. Christ in the Synoptic Gospels.
VIII. Christ in the Johannine Writings.

From this examination he reaches these conclusions: 1. An exhibition of the individualities of the New Testament writers, giving us thus a more satisfying impression of the historical reality and worth of their writings. 2. "A unity in all these early Christian books powerful enough to absorb and subdue their differences; and that unity is to be found in a common religious relation to Christ, a common debt to Him, and a common sense that everything in the relations of God and man must be and is determined by Him." The discussion of the first ques-

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tion is preliminary to the second, the more crucial of the two, and to which the author devotes, properly too, almost three times the space.

It is immensely important and gratifying to know that the Church's estimate of Christ rests squarely upon the testimony of the New Testament writings, but there is a deeper question, Are the New Testament writings themselves historical? Are the reports authentic? Do the impressions of the writers concerning Jesus correspond to reality? This is the subject of Book II.

First the author discusses, The Resurrection of Jesus. Those acquainted with the modern spirit know how central this theme is. It is not too much to say that, of the many discussions of this theme, some very recent and valuable, Dr. Denney's is the most satisfactory. At the very outset he puts his finger upon the crucial point, to wit, "The Easter Faith and the Easter Message".

Then follows: The oldest historical evidence; Moral considerations involved in a true appreciation of it; The historical and the spiritual evidence as combined in I. Cor. 15; The appearance of the risen Jesus; Function of the Evangelists in relation to the resurrection. The author does not dodge the admitted difficulties as to the appearance of the risen Jesus. Nowhere does he show himself the frank seeker after truth more than here. And his theory of interpretation is sane and satisfying.

The second theme discussed is, The Self-Resurrection of Jesus. This leads us into the very heat of the whole discussion. He finds it necessary to prepare our way by some preliminary critical considerations: Dogmatic preconceptions to be excluded; Character of the Evangelic documents; Idea that historical criticism is irrelevant to Christianity; Idea that presuppositions are fatal; Historical criticism according to Mark; Historical criticism of the other primitive source. The author now reaches the heart of his whole discussion, to wit, the statements of the New Testament writers bearing upon the Self-Consciousness of Jesus.

What, after all, did Jesus think and say of Himself? This is carefully exhibited in the following details: The Baptism of Jesus; The Temptations: Jesus and the Twelve; The Sermon on the Mount; The healing of the Centurion's Servant; Jesus and John the Baptist; The Great Thanksgiving of Jesus; Isolated expressions revealing Jesus' Self-Consciousness; Son of Man passages; Mark's theme, the Son of God; A typical mighty work; The unpardonable sin: The Messiah and the cross; Triumphal entry; The wicked husbandmen; David's Son and Lord; Date of the Parousia; The last supper; The final confession.

As was necessary we have an exhaustive discussion, luminous in every detail and marching on with cumulative force to the end. Jesus

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claimed to be the Son of God. The fulfilment of His words begins at once. He filled Jerusalem with His presence and power.

The central place He holds in the New Testament is not simply the impression of the writer's unsupported by reality, but given to Him only because, as the revelation of His self-consciousness, He claimed it as His own. And now, after this magnificent discussion, Dr. Denney reaches a conclusion, and it is not a lame nor impotent conclusion. The discussion was undertaken to meet present day conditions of thought and his conclusion is logical, necessary, practical, the ripened fruit of the organic growth of his argument.

1. "The conclusions reached are entirely reassuring to those who stand in the line of historical Christianity. A religious life rather than a theological system. Christians have lived a life, at least have aimed to live a life, in which all their relations both to God and man were determined by Christ."

2. "What Christ claims and what is His due is a place in the faith of men; in other words, it is an attitude of the soul to Himself as He is presented to us in the Gospel".

This is a basis of universal sympathy, confidence, cooperation—the essentials of unity, and of the ultimate possible union of Christendom; and material, form and spirit for the most concise and comprehensive Confession of Faith, to wit: "I believe in God through Jesus Christ His only Son, our Lord and Saviour."

J. C. BRUCE.

Recent Sunday School Literature published by the Westminster Press.

THE ADULT BIBLE CLASS, by W. C. Pearce.

This is a book of helpful suggestions upon Bible Class Organization and Activities by one who has had large experience in the work. It does not aim to give any advice with regard to the substance or methods of Bible Class instruction; which, after all, has more to do than anything else with the best success in this line. Otherwise the ground is admirably covered.

PREPARATION FOR TEACHING, by Charles A. Oliver.

This book is divided into five parts. Part I is a survey of the Old Testament; Part II, a survey of the New Testament. As such they are well enough. The material is historically arranged under successive periods. There is no attempt, however, to indicate determinate

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principles nor to trace them to their development and conclusions. The place, meaning, and influence of the divine covenants with mankind, the organization and growth of the Church of God, and other like matters are not treated. No true historical instinct appears in the book. The remaining parts are of like character. There are details of valuable information correctly stated and presented in order, but with insufficient discrimination and comparison.

THE TEACHER TRAINING CLASS by Franklin McElfresh, Ph. D.

Fine rhetoric in which the Interrogative abounds. It would be much better were more of its many questions answered in a practical way.

FOR THE HOME DEPARTMENT WORKERS, by E. Morris Ferguson.

A straightforward, sensible, helpful little book.

THE SUNDAY SCHOOL GRADED, by A. H. McKinney.

An honest attempt to tell how to do that which no one as yet knows just how to do. It is a helpful contribution to the current discussion and trial of the matter.

PRESBYTERIAN CHURCH MEMBERSHIP, by Victor Herbert Lukens and James E. Russell.

It is hard to see how a better little book could be put into the hands of Sunday School Scholars. Its only weak spot is "V", on the "Significance of the Lord's Supper". The author refers the reader to his own pastor which may be well; but it would be better to insert something more in the book itself.

THE SUNDAY SCHOOL IN THE COUNTRY, by John T. Faris.

A book which ought to encourage those for whom it is designed.

SPECIAL DAYS IN THE SUNDAY SCHOOL, by Allan Sutherland.

Probably this book will meet the needs of many who make much of special days, and prove of service to them; but to others, whose tastes and talents are not along such lines, it will be of small value.

WHAT A SUPERINTENDENT CAN DO, by Philip E. Howard.

Altogether the most valuable book noticed in this review. It is immensely wise and timely. Would that every superintendent in our church might read it.

DAVID R. BREED.

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Alumniana.

CALLS.

Rev. Charles Helliwell, class of 1901, has resigned the pastorate of the Second Church of Bellaire, Ohio, and has lately received a call to the churches of Washington and Morristown, Ohio.

Rev. George E. Sehlbrede, class of 1896, of Boonville, Ky., accepted a call to the church of Monaca, Pa., and began work there September 1.

Rev. Harry D. Ewing, class of 1907, has received a call from the churches of Volant and Rich Hill, Pa.

Rev. B. M. Price, class of 1878, formerly of Wellsville, Ohio, has accepted a call to the church of Waterford, Pa.

Rev. Benjamin M. Swan, class of 1893, of North Kingsville, Ohio, has received a call from Calvary Church, Lockport, N. Y.

Rev. J. C. Steel, class of 1905, has been called to the newly organized church at Export, Pa.

Rev. John W. Witherspoon, Jr., class of 1909, has accepted a call to the churches of Scrubgrass and Allegheny, Pa.

Rev. H. F. Kerr, class of 1899, who lately resigned the pastorate of the church at Savannah, Ohio, began work in his new field at the Sixth Church of Cincinnati on the first Sunday of September.

Rev. Hugh Leith, class of 1902, who has been pastor at Zelienople since his graduation, has accepted a call unanimously extended to him by the First Church of Lancaster, Ohio.

Rev. David Miller Lyle, class of 1898, of Wayne, Pa., has accepted a call to the Irwin Memorial Church, Hutchinson, Kan.

Rev. J. C. Ely, class of 1877, who for several years has been Synodical Missionary of West Virginia, has accepted a call to Finleyville, Pa.

Rev. A. E. Hubbard, class of 1898, has been released from the church at Congruity, Pa., to take charge of the church at Fairview, W. Va.

Rev. Grant E. Fisher, D. D., class of 1896, has resigned the church at West Alexander, Pa., to accept a call to Omaha, Neb.

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Rev. Andrew J. Montgomery, class of 1890, for several years pastor of the Third Church of Portland, Ore., has accepted a call to the Oak Park Second Church, Chicago, Ill.

Rev. A. I. Keener, class of 1904, has resigned his charge at Sandusky, Ohio, and entered on his new duties as pastor of the Westminster Church of University Place, a suburb of Lincoln, Neb.

Rev. William S. Bingham, class of 1908, has accepted a call to Portland, Ohio.

Rev. Uriah D. Reiter, class of 1908, has resigned the churches of Bentleyville and Ellsworth, Pa., to become pastor at New Bethlehem, Pa.

Rev. Francis I. Woollett, class of 1907, has severed his relations with the church at Washington, Ohio, and has taken charge of the church at Wickliffe, Ohio.

Rev. Arthur M. Elliott, who spent last year in post-graduate work at the Seminary, has been called to Port Jefferson, N. Y.

Rev. W. P. Thomas, class of 1890, has resigned the Boulevard Church of Cleveland, Ohio, and taken charge of the Mayflower Church in the same city.

INSTALLATIONS.

Rev. David Caldwell, class of 1894, formerly of Cadiz, Ohio, was installed pastor of the church of Jacksonburg, W. Va., April 14.

The installation of Rev. T. Ewing Thompson, class of 1903, as pastor of the Clifton Church, Emsworth, Pa., took place Monday evening, April 26. Rev. R. M. Little presided and preached the sermon; Rev. F. M. Silsley, D. D., charged the pastor, and Rev. A. R. VanFossen, the people. On Thursday evening, May 20, the congregation tendered a most cordial reception to Mr. and Mrs. Thompson.

At the installation of Rev. Clarence B. Wible, class of 1907, as pastor of the church at Freedom, Pa., on April 29, Rev. William R. Craig, of Hookstown, presided and preached the sermon; Rev. T. B. Anderson, D. D., of Rochester, charged the pastor, and Rev. J. A. Marquis, D. D., of Beaver, charged the people.

Rev. W. S. Danley, D. D., class of 1875, was installed pastor of West Union, Pa., May 6.

Rev. Harry E. Kaufman, class of 1904, was installed pastor of the East Liberty Church, Vanderbilt, Pa., May 7.

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Alumniana.

The ordination and installation of Rev. E. B. Townsend, class of 1909, took place on the evening of May 11, at Calvary Church, Canton, Ohio. Rev. R. R. Bigger, D. D., of Massillon, Ohio, presided, and Rev. F. P. Reinhold, of Warren, Ohio, preached the sermon, taking as his text, "Is the seer here?" Rev. E. M. McMillen, D. D., of the First Church of East Liverpool, Ohio, who led Mr. Townsend to enter the ministry, and whose assistant Mr. Townsend was during his Seminary years, delivered the charge to the pastor, and Rev. William L. Swan, of Salem, Ohio, delivered the charge to the people.

Rev. D. H. Johnston, class of 1907, was installed pastor of the Rosewood Ave. Church, Toledo, Ohio, May 12. Rev. Edward Berger, pastor of the East Side Church, Toledo, presided; Rev. Scott L. Hershey, LL. D., of New Castle, Pa., preached the sermon; Rev. George Dugan, D. D., of Collingwood Ave., Toledo, charged the pastor, and Rev. William A. Powell charged the people.

Rev. George Timblin, class of 1897, has been installed pastor of the First Church of Ellwood City, Pa.

Rev. Edward H. Gelvin, resident graduate 1898-9, was installed pastor of the First Church of Warrensburg, Mo., May 12.

Rev. H. C. Hutchison, class of 1909, was installed pastor of the churches of Mt. Pleasant and Youngwood, Pa., May 13.

Rev. T. W. Pearson, class of 1893, was installed pastor of the church at North Warren, Pa., May 20.

An interesting and unique ordination service took place at an adjourned meeting of Pittsburgh Presbytery, held in Schoenville on the evening of June 8, when Messrs. Dimitry Halenda and Frederick Paroulek, both members of the class of 1909, were ordained. Rev. P. W. Snyder presided, and Dr. G. W. Montgomery preached the sermon; the charge to the young men was delivered by Drs. W. L. McEwan and D. S. Kennedy. After the delivery of each address, Rev. Vaclav Losa interpreted them in Bohemian to the congregation.

Rev. Charles A. McCrea, class of 1897, was installed pastor of the Oakmont church on June 11. Dr. S. B. Linhart presided, Dr. S. J. Fisher, preached the sermon, and Drs. W. R. Farmer and D. S. Kennedy gave the charges to pastor and people.

Rev. T. N. Buchanan, class of 1877, was installed pastor at Wall Lake, Iowa, June 15.

Rev. William M. Eaton, class of 1874, was installed pastor of the churches of Vanport and Industry, June 15. In the afternoon, at Industry, Rev. R. H. Allen preached the sermon, Rev. J. A. Marquis

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charged the pastor, and Rev. H. M. Hosack charged the people. At Vanport, in the evening, Rev. F. A. Shape preached, Rev. Hosack charged the pastor, and Rev. Marquis, the people.

Rev. W. W. Dinsmore, class of 1907, was installed pastor at Webster, Pa., on Wednesday, June 30. Rev. K. E. MacLeod, of Elizabeth, presided and preached the sermon; Rev. Geo. S. Hackett, D. D., of Murrysville, gave the charge to the pastor, and Rev. Perrin Baker, of Belle Vernon, to the people.

At a called meeting of the Kittanning Presbytery, met at the Ebenezer church, July 1, Rev. C. D. Fraser, class of 1907, was received from the Grafton Presbytery and installed pastor of the Ebenezer and Clarksburg churches.

The installation of Rev. J. N. Armstrong, class of 1891, as pastor of the church at Blairstown, N. J., took place on Wednesday afternoon, July 8. Rev. Clarence Rouse of Newton, presided and Rev. Ebenezer Flack, of Scranton, preached the sermon; the charge to the pastor was made by Rev. Dr. Webster, of Andover, and to the people, by Rev. Rouse.

Rev. Henry W. Warnshius, class of 1876, was installed pastor of the church at Black Lick, Pa., July 8.

Rev. H. M. Hosack, class of 1898, formerly of Midland, Pa., now has charge of the New Salem church, Smith's Ferry, Pa., the installation service having taken place on Friday, September 17.

Rev. F. W. Crowe, class of 1902, lately of Salineville, Ohio, was installed pastor of Mt. Pisgah Church, Greentree, Pa., on Tuesday September 21.

General Items.

On Sabbath, April 25, Rev. C. J. Hunter, D. D., class of 1864, preached his final sermon to the congregation of Uhrichsville, Ohio, where he has been pastor for fourteen years. Dr. Hunter, after forty-five years of service, during which he filled a number of prominent pulpits, retired from active service to take a well-earned rest.

Rev. J. B. Worrall, class of 1876, has resigned the Lincoln Street Church, Wichita, Kan.

Rev. S. R. Gordon, class of 1877, has been given the degree of LL. D. by Waynesburg College.

At its Commencement in June, Buena Vista College conferred the degree of D. D. on Rev. T. R. Lewis, class of 1882.

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Alumniana.

Rev. Newell Scott Fiscus, class of 1899, has resigned the presidency of Blairsville College for Women.

Rev. H. T. McClelland, D. D., class of 1878, who is pastor of the First Church of Clarksburg, W. Va., has received substantial recognition of his worth in an increase of $100 to his salary. The church has been making steady progress and the congregation has so increased in numbers that there is talk of enlarging the buildings.

At the last annual congregational meeting of the Sixth Church of Pittsburgh, the congregation, under the auspices of the church Brotherhood, tendered a reception to the pastor, Rev. J. Shane Nicholls, class of 1892. At this time there was presented to Dr. Nicholls and his wife, a purse containing $250 in gold. The communion which came on the following Sunday, was the sixtieth communion service under the present pastorate, and was the largest in point of numbers in the history of the church since coming to its new location in Squirrel Hill.

Rev. D. P. Williams, class of 1902, has resigned the church at Natrona, Pa., and become pastor of the Bakerstown church. During Mr. Williams' pastorate of seven years at Natrona the congregation was harmonious and prosperous, over 200 members having been received and all departments being well organized and prosperous at its close. At a farewell meeting, at which over 500 persons assembled to do honor to the retiring pastor and his family, Mr. Williams was presented with a purse of $125 and a letter of good-will and best wishes from the congregation and the public in general.

Rev. Harmon H. McQuilkin, class of 1899, delivered the Commencement address at the San Francisco Theological Seminary, Thursday, April 29. His theme was, "The Preaching for the Times".

Early in May the Second Moravian Church in Philadelphia was purchased by the Presbytery for $14,000, and rededicated as the First Magyar Presbyterian Church. Rev. A. G. Schodl, class of 1907, who is pastor of the church, was assisted in the dedicatory services by a number of Magyar ministers, several of whom spoke in the Magyar language.

During the past year Rev. J. S. Boyd, class of 1858, has added to the list of his publications a book of seventeen chapters entitled, "The Story of Jonah, the Truant Prophet." Mr. Boyd has also had published by request a sermon preached in the First Church of Boise, Idaho, presenting in a clear forceful style the reasons for the writing of John's Gospel.

Reports from the church at Twin Falls, Idaho, of which Rev. John Gourley, class of 1877, is pastor, are very encouraging. The church is now three and a half years old, and during the past year it built a

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chapel which cost $10,000 and at the annual congregational meeting voted to assume self-support and pay the pastor a salary of $1,500.

The old Bethel Church, near Bridgeville, Pa., is now being replaced by a fine structure to cost $25,000. The 130th anniversary of this church was celebrated on Sunday, May 16, with an old-fashioned communion service, the last to be held in the old church. Rev. Cornelius W. Wycoff, D. D., class of 1865, the oldest pastor in the Presbytery of Pittsburgh, is pastor of this historic church, which has had but four pastors since its organizaton.

Rev. W. A. Jones, D. D., class of 1889, celebrated his twentieth anniversary as pastor of the Knoxville Church, Pittsburgh, Pa., on June 10. Dr. Jones took charge of the Knoxville Church while a student at the Seminary and accepted a call immediately after graduating. He bears the distinction of having the longest unbroken Presbyterian pastorate in Greater Pittsburgh, except one. These years have witnessed the growth of this church from a congregation numbering 100 and worshipping in a small frame building, to a membership of about 800 with a beautiful church building and property worth $45,000.

Rev. John Launitz, class of 1860, on June 27 celebrated his fiftieth anniversary as pastor of the First German Presbyterian Church, Allegheny, Pa., and on September 15, the golden anniversary of his wedding. The celebration in June was remarkable in that it was also the semi-centennial of the organization of the church, Mr. Launitz having organized this parish during his Seminary course. Although the congregation is a small one, it has the distinction of having sent out three missionaries: Rev. George A. Godduhn, to Africa, and Rev. and Mrs. W. O. Elterich, at present in China.

Rev. S. C. Orr, class of 1902, has recently taken charge of the church at Buhl, Idaho, where on Sabbath, June 20, was dedicated a neat and attractive frame building. At these services Rev. John Gourley, of Twin Falls, preached in the morning, and Rev. J. H. Barton, pastor-evangelist of the Presbyteries of Boise, Kendall, and Twin Falls, in the evening.

The relation between Rev. J. D. McBride, class of 1905, and the College Hill Church was dissolved at a pro-re-nata meeting of the Presbytery of Beaver, held in the church of Beaver, June 29.

The church at Spangler, Pa., of which Rev. J. C. Lincoln, class of 1902, is pastor, dedicated a new house of worship on June 20. The total cost of the property was $5,700, of which $3,200 has been provided for previous to the dedication, leaving a balance of $2,500 to be collected. Rev. S. B. McCormick, D. D., who preached on this occasion, made an appeal to those present, to which there was a generous response, over $1,170 being contributed.

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Alumniana.

One of the growing congregations of Pittsburgh Presbytery is that of Calvary Church in Wilkinsburg, of which Rev. F. Dean Miller, class of 1903, is pastor. At a recent annual meeting sixty-two new members were reported as having been added to the roll. In a little more than five years since its organization, the membership has grown from 42 to 315, other reports being equally encouraging.

The First Church of Johnstown, Pa., Rev. C. C. Hays, D. D., class of 1884, pastor, is now one of the churches whose membership is one thousand or more, the membership now numbering 1005. Mr. Thomas C. Pears, Jr., a member of the present senior class of the Seminary, has been employed as Dr. Hays' assistant during the summer months for the purpose of developing the chapel and Sunday School work.

Bethel Church, in the Presbytery of St. Clairsville, on June 24, dedicated, free of debt, a beautiful and commodious house of worship, the second in the history of the congregation. That the people are earnest and determined is evidenced by the fact that the building was begun and completed without the aid of a pastor on the field. Under the direction of the present pastor, Rev. K. P. Simmons, class of 1892, all departments of the church are making fine progress.

The Brighton Road Church, Rev. R. H. Allen, class of 1900, pastor, although one of the smaller congregations of Allegheny, received fifty-one new members during the first four months of the present year.

During a pastorate of a little over five years, Rev. Wm. A. Atkinson, class of 1896, has received into the Belle Center, Ohio, church, one hundred thirty-five new members.

During the year which closed March 31, there were received into the church at Sharon, Pa., 338 members on profession of faith, 71 by certificate, and 26 were restored, making the membership 931. The pastor, Rev. A. J. McCartney, class of 1903, in the early Spring made an extended trip to the Pacific coast, attending the meeting of the General Assembly on his return.

At the communion service at the Rosewood Ave. Church, Toledo, O., on June 29, thirty-six members were admitted, the largest number in the history of the church. The services were conducted by Rev. D. H. Johnston, class of 1907, who began his work in Toledo two months previous to that time.

Rev. P. W. Snyder, class of 1900, pastor of the Homewood Church, Pittsburgh, Pa., received thirty-seven new members at the communion service on July 11. This makes an addition of 362 in the eighteen months of Mr. Snyder's pastorate. The growth of the congregation under his leadership is making a new church building a necessity.

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Rev. Arthur L. Hall, class of 1909, was tendered a reception on Thursday, July 1, by the congregation of the Morningside Presbyterian Church of Pittsburgh, over which he had lately been installed pastor.

MARRIAGES.

FISCUS—FREEMAN—June 11, 1909, at Wayne, Pa., Rev. Newell Scott Fiscus, class of 1899, and Miss Edith Graybill Freeman.

WILSON—MARTIN—June 30, 1909, at Aberdeen, S. D., Rev. Thomas Wilson, class of 1906, and Miss Mary Hazel Martin.

CHRISTIE—BIGELOW—July 28, 1909, at Utica, N. Y., Rev. John W. Christie, class of 1907, and Miss Ruth Bigelow.

KEENER—PRATT—September 2, 1909, at Tama, Iowa, Rev. Andrew Ivory Keener, class of 1904, and Miss Ruth Pratt.

STEWART—MACOMBER—September 1, 1909, at Wilton, N. D., Rev. Gilbert W. Stewart, class of 1907, and Miss Charlotte MaComber.

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Necrology.

BENEDICT, WILLIAM PAUL.

Born, Altoona, Pa., Aug. 21, 1872; Washington and Jefferson College, 1900; Seminary, 1900-2 and 1903-4; licensed, April 8, 1902 and ordained, June 10, 1907, Presbytery of Huntingdon; missionary in North Carolina, 1902-3; pastor South Altoona, Pa., 1905-9; died Altoona, Pa., July 20, 1909.

BLAYNEY, JOHN McCLUSKY.

Born, Ohio Co., W. Va., Feb. 21, 1841; Washington College, 1860; Seminary, 1860-3; D. D., Union College, 1877; licensed, 1862, Presbytery of Washington; ordained, April 1864; stated supply, Charleston, W. Va., 1864-8; Second Church, Frankfort, Ky., 1868-9; First Church, Albany, N. Y., 1869-80; First Church, Frankfort, Ky., 1884-01; died, Boston, Mass., Mar. 12, 1909.

BLISS, JOHN COLLINS.

Born, Florence, Ala., May 20, 1837; Seminary 1859-62; D. D., New York University, 1881; licensed, Oct. 20, 1862, Presbytery of Central Philadelphia; ordained, May 13, 1863, Presbytery of Carlisle; pastor, Second Church, Carlisle, Pa., 1862-7; Second (now Crescent Ave.), Plainfield, N. J., 1867-83; pastor, Washington Heights, New York City, 1885-05; pastor emeritus, 1905-9; died, Washington Heights, April 11, 1909.

BRADDOCK, JOSEPH STEVENSON.

Born, Greene Co., Pa., June 27, 1817; Washington College, 1842; Seminary, 1843-4; A.B., Washington College; A.M., Legislature of Kentucky; D. D., Lenox College; licensed, April, 1847, Presbytery of West Lexington; ordained, June, 1848, Presbytery of Louisville; pastor, Franklin, Ky., 1848-56; stated supply, Bethel Union, Ky., and president Lebanon Seminary, 1856-64; pastor, Middle Creek, Ill., 1865-1907; died, Middle Creek, Ill., April 19, 1909.

CRISSMAN, SAMUEL M.

Born, Mifflin Co., Pa., March 19, 1834; Seminary, 1861-3; licensed, Apr. 8, 1863, Presbytery of Chillicothe; ordained, Oct. 11, 1865,

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Presbytery of Bureau; served the following churches: Canton, Ill., 1864-5; Arlington, 1865-6; Rossville, Ind., 1866-8; Atlanta, Ill., 1868-72; Elkhart, Ind., 1872-3; Depere, Wis., 1873-7; Williamsburg and Monterey, Ohio, 1877-80; Second Church, Freeport, Ill., 1880-7; York, Neb., 1888-9; 48th Ave., Chicago, Ill., 1891-4; Gardner, Ill., 1896-7; Pullman, Chicago, Ill., 1898; Elizabeth, Ill., 1907-9; died, Elizabeth, Ill., Jan. 16, 1909.

CUNNINGHAM, DAVID AYERS.

Born, near Wooster, O., Feb. 5, 1830; Jefferson College, 1854; Seminary 1854-7; D. D., Washington and Jefferson College, 1873; licensed, Sept., 1856, Presbytery of Wooster; ordained, Oct., 1857, Presbytery of Allegheny; pastor, Bridgewater, Pa., 1857-64; Scots, Philadelphia, Pa., 64-6; Spring Garden, Philadelphia, Pa., 66-76; First Church, Wheeling, W. Va., 1876-08; moderator, Synod of Pennsylvania, 1885; member Western Section of Pan Presbyterian Council; died, Waynesville, N. C., Dec. 19, 1908.

DICKEY, DAVID LYLE.

Born, Beaver Co., Pa., Feb. 15, 1825; Washington College, 1862; Seminary, 1862-5; licensed, April 13, 1864, Presbytery of Blairsville; ordained, Sept., 1866, Presbytery of Beaver; pastoral charges: New Salem, Pa., 1865-7; Mahoning, 1867-70; Irwin, 1871-3; Armagh and Centerville, 1873-6; Hookstown and Bethlehem, 1876-82; evangelist, 1882-7; Glenfield, 1887-93; evangelist, Mt. Pleasant, Ohio, 1894-09; died, Mt. Pleasant, Ohio, June 4, 1909.

GOEHRING, SAMUEL MARSHALL.

Born, near Zelienople, Pa., Sept. 30, 1863; Westminster College, New Wilmington, Pa., 1890; Seminary, 1890-3; licensed, 1891, Presbytery of Butler; ordained, April 17, 1895, Presbytery of Clarion; served the following churches: Mt. Nebo, Pa., 1894; Sugar Hill, Hazen, and Richardsville, Pa., 1895-05; Amsterdam, Harlem Springs, and Kilgore, Ohio, 1905-6; died, Sugar Hill, Pa., Nov. 23, 1908.

LAVERTY, DAVID HULL.

Born, Clearfield, Pa., June 20, 1833; Washington College, 1860; Seminary, 1860-2; D. D., New Windsor College, 1890; licensed, Apr. 26, 1862, and ordained, June 16, 1863, Presbytery of Washington; pastoral charges: Frankfort Springs and Paris, Pa., 1862-5; Rock Hill, O., 1865-7; Wegee, Pipe Creek, and Bethel, O., and Allen Grove, Wolf Run, and Cameron, W. Va., 1867-72; Barnesville, Fair-

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view, and Somerton, O., 1872-4; Enon, Pa., and Palestine, New Waterford, and Petersburg, O., 1874-81; Crestline, O., 1881-3; Scottsville, N. Y., 1883-5; Harrisville, Pleasant Valley, and New Hope, Pa., 1885-7; Lonaconning, Md., 1887-8; Lewes, Rehoboth, and Cove Spring, Del., 1888-93; Cold Spring and Green Creek, N. J., 1893-06; honorably retired, 1907; died, Philadelphia, Pa., June 28, 1909.

POTTER, GILBERT MITCHELL.

Born, Beaver Co., Pa., Mar. 7, 1834; Jefferson College, 1859; Seminary 1859-62; licensed, Apr., 1861, and ordained, June, 1863, Presbytery of Allegheny; pastor, Pine Creek, Pa., 1863-80; Springdale, Plains, and Evans City, 1881-7; presbyterial missionary, Presbytery of Allegheny, 1887-1908; died, Sharpsburg, Pa., Nov. 21, 1908.

ROBE, ROBERT.

Born, Guernsey Co., O., Oct. 10, 1822; Washington College, 1847; Seminary, 1848-9; licensed, 1849, and ordained, 1850, Presbytery of Zanesville; pastoral charges: Coshocton, O., 1851-2; Eugene City, Ore., 1852-62; Brownsville, Ore., 1862-95; honorably retired, 1895; died, Brownsville, Ore., 1909.

SUTTON, ROBERT.

Born, Indiana, Pa., Apr. 10, 1828; Jefferson College, 1847; attorney-at-law, New Castle and Clarion, Pa., 1850-60; Seminary, 1860-1; licensed, June 18, 1860, and ordained, Nov., 1863, Presbytery of Clarion; pastoral charges: Rushville, Ind., 1861-3; Central Church, St. Paul, Minn., 1864-6; Goshen, O., 1868-70; Presbyterian Book Store, Cincinnati, O., 1868-70; depositary Western Tract Society and Young Men's Bible Society, Cincinnati, O., 1870-1908; died, Cincinnati, O., Aug. 27, 1908.

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Faculty Notes.

Dr. Riddle spent the summer at his cottage in Castine, Me. His time was partially occupied in preparing contributions for the Sunday School Times.

Dr. Christie was a member of the Pan-Presbyterian Alliance which met in New York last June. During the months of July and August he occupied a cottage with his family on Lake Joseph, Canada.

Dr. Breed returned from Europe early in June and went to his summer home, Harbor Springs, Mich.

Dr. Schaff was appointed by the last General Assembly official representative of the Presbyterian Church in the U. S. A. at the Calvin Celebration of the Reformed Church of Bohemia, held at Prague June 29 and 30, 1909. He also attended the Calvin Celebration at Geneva as a delegate from the Seminary, and was one of the honored recipients of the degree of Doctor of Divinity.

Professor Farmer received the degree of D. D. from his *alma mater* Washington and Jefferson, at the last Commencement. During the vacation months he was engaged in literary work and occupied pulpits in Pittsburgh and vicinity.

Mr. Culley spent the summer at the University of Leipsic in pursuing advanced studies.

Prof. Sleeth was an instructor at Grove City College during the entire summer term of that institution, as well as at the Bible Conference.

Mr. Boyd spent his vacation in study, and travel through lands across the seas.

Dr. Kelso, in addition to attending to administrative duties, occupied his time in literary work. He also delivered a course of four lectures on Jeremiah at the Grove City Bible Conference, Aug. 5-15.

Alumni and friends of the Seminary will be glad to hear that the health of the President-Emeritus, Dr. Gregg, has greatly improved and he is able to preach occasionally. He spent the summer at Bolton's Landing, Lake George, N. Y.

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General Information.

The session of 1909-10 opened on September 21, at 3 P. M. Twenty-four new students were enrolled as undergraduates and five entered the post-graduate department. Up to date, the total enrollment of the Seminary is eighty.

The public exercises connected with the opening of the term were held Wednesday at 10:30 A. M. in the Seminary chapel. Rev. C. W. Wycoff, D. D., class of 1865, read the Scriptures, and Rev. T. B. Anderson, D. D., class of 1871, offered prayer. Then followed the annual address by Dr. Breed on "St. Francis of Assisi". In eloquent periods he traced the life and influence of this medieval disciple of the Lord Jesus. A unique feature of the lecture were the illustrations which Dr. Breed had prepared from his own photographs. All who have heard Dr. Breed give an illustrated lecture will appreciate the treat that the audience enjoyed. The chapel was packed, all available space being occupied.

GIFTS.

Sixteen volumes have been added to the Seminary Library through the generosity of an alumnus who desires that his name be withheld.

Rev. William C. Beebe, class of 1877, donated a number of important works to the Library.

Contributions for Support of Foreign Department.

Since the publication of the April number of the Bulletin the following contributions have been received. The amount credited to the First Presbyterian Church of Pittsburgh is in addition to $157.54, acknowledged in the April number, making a total of $250 from this church.

Beulah Church, Presbytery of Blairsville	$ 10 00
Third Church, Pittsburgh, Pa.	100 00
First Church, Rochester, Pa.	10 00
Rev. David Caldwell	10 00
First Church, Beaver, Pa.	25 00
Shadyside Church, Pittsburgh, Pa.	165 00
Burgettstown Church	16 67
First Church, Pittsburgh, Pa.	92 46

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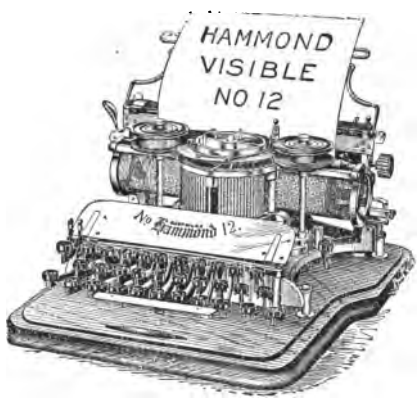

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——OF THE——

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The Bulletin

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WESTERN THEOLOGICAL SEMINARY

VOLUME II. JANUARY, 1910 No. 2.

The West in Contact with the East.

REV. J. C. R. EWING, D. D., LL. D.
President of Forman Christian College.

In the history of modern India, no single event can be discerned of more far-reaching influence than the opening of Alexander Duff's new English School on July 13, 1830. This step was taken as the result of the conviction that as the learning of the West was destined to permeate the thought of India, the English language was obviously the most suitable and efficient vehicle for the new civilization and culture.

The insatiable hunger for a knowledge of English, which was immediately revealed, exerted a most powerful and immediate influence upon the entire educational system, shortly thereafter elaborated by the British Government. As early as 1835 it became the avowed aim of the authorities to naturalize European literature and science, and to devote all available funds to the fostering of European culture. Opposition to this policy manifested itself from the beginning. Many claimed to foresee as its inevitable result, the overthrow of British domination in the Peninsula. Nevertheless it may be

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affirmed that there has never been, since the inauguration of the system, a time when a return to the early plan of educating through the vernaculars, or declining to educate at all, could be seriously contemplated.

In 1857, three Universities, those of Calcutta, Bombay, and Madras, were created after the model of the London University, i. e., simply as centers of intellectual life and as examining bodies. A fourth University, that of the Punjab, at Lahore, was founded in 1882, and that of Allahabad in 1887. To these all Colleges and High Schools are affiliated, and thus secure for their students the privilege of taking the prescribed examinations by means of which progress to the highest academic degrees may be secured.

To these privileges Mission Schools and Colleges are admitted with the same freedom, as are those institutions maintained by the State. Each University is governed by its Senate composed of members a definite proportion of whom are appointed by the Provincial Governor, who is the Chancellor, while the remainder are elected by those thus appointed, or by the alumni of the University. Courses of study, regulations for examinations, and the control of Colleges, within certain definite limits, are in the hands of this Body. Christion missionary influence is by no means an unimportant feature in each of the Universities. In the Punjab, for example, of the members of the Senate, eight are Christian Missionaries, and five are Indian Christians.

Affiliated to the five Universities are, according to the latest available statistics (1902), 188 Colleges, containing 23,009 undergraduates; 5,267 Secondary Schools containing 535,155 pupils. In 1901, from these Secondary Schools, 21,750 candidates appeared at the Matriculation Examination, and of these 7,964 passed. This figure is a measure of the process of leavening India with modern ideas through English Education—8,000 fresh recruits a year! It is also a measure of the confusion introduced into the old social organism. The number is small, no doubt, in comparison with the ten million of unleavened youth born in the same year, and yet they are the pick of the middle classes and must become the leaders of the masses.

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Of the Colleges referred to above, 44 are devoted to the teaching of Law, Medicine, Engineering, etc., and in this form of work Missionary Societies do not share. But of the remaining 144 Arts Colleges, Protestant Missions claim 46, or over 30 per cent, and of the total number of students in these Colleges, about 36 per cent are to be found in Evangelical Missionary institutions. From this the importance of Missionary Education in the Indian Academic world is at once obvious.

Within the limits of this article it is quite impossible to refer, in detail, to any considerable number of the Schools and Colleges upon which devolves the responsibility of evangelizing so large a proportion of the youth of this country, but, having in mind the ecclesiastical connection of the majority of those who are likely to read what is here written, it would seem appropriate to speak with some degree of fulness of the share in this work being borne by members of the great Presbyterian family. In point of numbers the four largest missionary colleges in the country are the Madras Christian College; the General Assembly's Institution, Calcutta; the Forman Christian College, Lahore; and the Wilson College, Bombay, —all Presbyterian! In addition to these there are in Central India the United Free Church College at Nagpur, and the Canadian Presbyterian College at Indore; in the Punjab, the Scotch Mission College at Sialkote, and the American U. P. College at Rawalpindi; and in the United Provinces, the American Presbyterian College at Allahabad.

Our own branch of the Presbyterian Church has maintained, for many years, a number of the most efficient High Schools in Northern India, such as the Rang Mahal in Lahore, and the schools in Jullundur, Ludhiana, Ambala, Dehra, Furrukhabad, Mainpuri, and Allahabad. Of Colleges there are two. The Forman College in Lahore is an outgrowth of the Rang Mahal High School, which maintains its separate existence with more than a thousand pupils. The College, under its present auspices, was organized in 1886 and has now an enrollment of 472 students, with fourteen professors. The Christian College in Allahabad was opened in 1901 and has

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enjoyed a very rapid growth both in size
may be of interest to other alumni of the V
Seminary to know that the Presidents of
tions are of their number. Into the life
colleges a goodly number of Indian Chri
well as graduates of American Universit
best of their lives. Amongst Seminaries,
Union, and McCormick; and amongst Co
and Jefferson, Princeton, Columbia, Unio
and Chicago are represented in Allahabad

This form of missionary work, while not so fruitful in results which can be enumerated, as certain other forms which are of necessity confined in their operations to those classes of the people amongst whom the obstacles to a profession of faith in Christ are immensely less formidable, is not only essential to the true evangelization of the land, but is also full of promise. The Hindu mind is so intricately and inseparably bound up with its pantheistic conceptions and its subtle philosophical systems, that the task of leading it to a true understanding of the Christian view of life and evangelical truth is one of surpassing difficulty. It is just here that the School and College afford an opportunity, such as cannot elsewhere be found, of introducing to a knowledge of God's truth these intellectually gifted youth. The difficulties which present themselves to hinder the conversion of any high class Hindu are enormous. We may indeed admit that it is improbable that within the immediate future there will be very large accessions from these circles, nevertheless this fact only serves to emphasize the importance of imparting to them without delay that Christian thought which, owing to its nature and their environment, cannot ordinarily be the acquisition of a day or a year. Furthermore, while recognizing the difficulties in the way of securing large accessions from amongst the class being trained in Western learning let us not lose sight of those splendid results which have accrued through this form of effort in the shape of individual conversions. Eliminate these, in certain parts of India, from the Christian

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community and the Church would be, in so far as Indians are concerned, practically leaderless.

The opportunity to-day is greater than ever in the history of this country, and the obligation resting upon the Church more pressing. Millions of men look upon the beliefs of their forefathers as silly fables, and they have not been given an adequate opportunity to find anything satisfying to take their place. Meanwhile a host of ideas, some of them sane but most of them fantastical, are bidding for acceptance. Mrs. Besant, with her reformed and unrecognizable Hinduism, appeals to the new National spirit. The Arya Somaj, with its fanciful and fantastic renderings of the Hindu Scriptures, sounds the cry, 'Back to the Vedas,' and the youth who is flattered by what Mrs. Besant and Swami Dayanand tell him of the glories of his ancestral faith rejoices for a time in the imagination that the West has nothing to give to the East in matters of religion. It is imperative that the Church supply without delay the great need of this critical time. These University students constitute an opportunity unsurpassed in any country or time. We are as yet only playing with the task. For every man now engaged in it there should be at least ten. The Forman College has refused this year hundreds of students because of lack of room. This is but an illustration. That these rejected men and multitudes of others like them are unlikely to ever enjoy an adequate opportunity of knowing Christ is a fact which we wish the Church might feel as we are forced to feel it. At this time of crisis we again reiterate the cry, Come and help, and for the sake of the multitudes who are stepping forth to places of leadership in the new India, don't be too long about it.

Lahore, Aug. 23, 1909.

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Principal Rainy.

REV. ROBERT CHRISTIE, D. D., LL. D.

A critic has said a book does one of three things, it either calls attention to itself, to its author, or to the subject. This book does all three. The heavy paper, wide margins, and generous print call pleasurable attention to themselves at once. The dedication—"to the Church which is yet to arise in Scotland, united, national and free"—points the direction the best thought of Scotland on the subject of Church union is taking. One does not proceed far till he feels that it was wise guidance that pointed to Mr. Simpson as the man to write the life of Principal Rainy. As a student and for years a friend, he had the best means of knowing the man himself. This nearness however does not blind him to those traits of the great ecclesiastic that at times gave rise to conflicting judgments of the man, or the policies he pursued. And more than once he seems to feel that he would have been glad had his hero pursued a different course, or practiced less reserve regarding the motives that led him to act as he did. You soon find also that the author has a clear and firm grasp of the questions at issue in all the conflicts from the Disruption to the great "Law Case," and has the faculty of so stating them that the ordinary reader not only can understand them but sees their vital importance. When dealing with situations where the "heather had once been on fire," he moves as one who is aware that there are still embers as well as ashes where he treads. But, true to the sentiment of his dedication, he introduces nothing that can be avoided that might stir old animosities. And yet, whilst writing history as well as biography, he nowhere professes that detachment from the events he deals with as prevents personal feeling from flowing into the narrative. In a

*Life of Principal Rainy. By Patrick Carnegie Simpson, M. A. Hodder & Stoughton, London. 2 volumes.

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clear and vigorous style he gives the reader vivid impressions of scenes and participants in events of the utmost importance.

The subject of the book was fortunate in many ways. His grandfather was the Rev. George Rainy, parish minister of Creich, a few miles from Skibo Castle. Through his grandmother he was linked in kinship to Mr. Gladstone. His father, Henry Rainy, was a physician and long a distinguished professor in the medical department of Glasgow University. He was a man of marked religious character, an elder in St. John's Church where Dr. Chalmers was pastor, and for years a close friend and correspondent of that great man. The son by preference and parental wish looked forward to entering the same calling as his father. But while in course of preparation, he was caught in that warm wave of religious life that swept over Scotland as a result of the Disruption, and carried into the New College (or Seminary as we would say) as a candidate for the Gospel ministry. At the head of the faculty was Dr. Chalmers who made a profound religious impression on the mind of the young student, but the junior Professor of Theology, Dr. Cunningham, was his real master, and left an abiding mark on his mind and character. While pursuing his studies he joined a debating society in connection with Edinburgh University, called the Speculative Society, where many of his famous countrymen had exercised their youthful talents. The impression he made there led one of his fellow students to predict that he would "one day fill the place of Chalmers."

After licensure young Rainy labored as a missionary for the greater part of a year, when he was called to a small charge in Huntly in the North. Whilst others saw in him great power and the largest promise, he himself, like every true minister, felt that the field, though small, was large enough and important enough to call forth the best that was in him. But it was not long before an important congregation in Edinburgh extended to him a call. This, though flattering, was not welcome, and not till urged by some of the wisest men in the Church could he be persuaded to accept. The pulpit of Edinburgh never had an abler group of men

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than at that time, and the young pastor from Huntly soon took high rank among them as a preacher. During this pastorate an important case came from the Presbytery of Glasgow to the General Assembly, before which young Rainy had never spoken. Not till the morning of the day the case was to come up was he aware that he was expected to take the leading part, but with such ability did he perform his part that from that day he was looked upon as the coming leader of the Free Church of Scotland. He himself was oblivious of the expectations awakened, for "he certainly had no ambition toward leadership." To those who knew Dr. Rainy no part of this biography will receive more hearty endorsement than these words of Mr. Simpson: "Part of the fascination of Principal Rainy for those who knew him was that this man, compelled to assume leadership, had no ambition to do 'eminent service' but only to be 'eminently spiritual'; that, forced into the forefront of battle after battle, he had set his hopes on the refinement and quiet of the life of a scholar; that often appearing to be or at least charged with being a wily ecclesiastic, he was really one with a child's heart of trust and love and obedience toward God. . . . . Ecclesiastical politics were not his deepest concern."

In 1862 he was called to the Chair of Church History in his *alma mater*. And it was only a few years till Principal Candlish on his dying bed (as far as it could be done by him) handed over to him the mantle of leadership of the Church and sealed the solemn transaction with a kiss. Soon the wish thus expressed became a reality, so that there was united in this comparatively young man the offices of Principal of his college (seminary) and leadership of the Church. One has to be able to look upon these honors with the eyes and feelings of a Scotsman to appreciate the high place the one upon whom they came had in the esteem and veneration of the people. We have nothing on this side corresponding to leadership in a Scottish Assembly. In its main features it is like leadership in the House of Commons. It confers great powers in the exercise of which the utmost wisdom and prudence are required to give anything like general satisfaction. What

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the author calls "The Tourney with Dean Stanley" was an episode which showed the readiness with which Dr. Rainy could rise to a great occasion. The Dean had gone down to Edinburgh and delivered four lectures on the Church of Scotland, in which he revealed ignorance of the subject announced, and belittled, or gave a travesty of matters for which the people of that land had sacrificed much and more than once had shed their blood. The feeling was that the churchman "had come among them to instruct and influence a nation about its most sacred things—its religious history and life; and the heart of that religious history and life he had simply never seen." Within ten days in three lectures Dr. Rainy made such a reply as must have made the dean feel that the motto of Scotland—*"nemo me impune lacessit"*—had still some significance. It was such service as this that led Prof. Masson to say of Dr. Rainy that "no man of Scotland had constituted himself so distinctly the *public functionary.*"

By reason of his official position Dr. Rainy took the leading part in all the great questions that agitated the Free Church for forty years. His hand guided in the "Ten Years' Conflict," which was a movement having in view the union of the Free and United Presbyterian Churches. These two branches of the Church were divided, not on questions of psalmody but on the question of establishments, that is, whether a Church should be supported by the State. Neither of them received State aid, but there was a vigorous minority within the Free Church that held that establishment was one of the organic principles of the body and were able to defeat the proposed union. Then came the "Robertson Smith Case." Robertson Smith was perhaps the most brilliant scholar of his years in Great Britain, not in one department alone but in several. He was Professor of Hebrew and Old Testament Literature in Aberdeen College (Seminary), an institution of the Free Church. In his lecture room and by his pen he introduced views that are now known as "Higher Criticism." He was brought to the bar of the Assembly charged with heresy, but after many long and stormy debates was acquitted of the charge by a bare majority, a result of

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their mode of taking the vote. Though the leaders knew that the position of the body was not properly represented by the vote, it was deemed best, in view of Professor Smith's declared purpose with reference to the future, to drop all further proceedings. But it was only a short time till a new publication from the pen of the gifted critic appeared, in which the principles objected to were applied to a larger part of the divine record. This renewed the agitation, giving the opposition a more determined form. Dr. Rainy felt that a second trial must be avoided if possible, but that Professor Smith's position as an instructor in a Free Church College should cease. To accomplish this he called in the "reserved power" of the Assembly and removed the gifted young scholar from the chair he occupied, but left his ministerial standing untouched. The course taken in this matter by the great ecclesiastic, like the part taken by Mr. Gladstone in the case of General Gordon, will always leave room for wide differences of opinion. Whatever others may think of it, the young critic, to the day of his death, felt he had suffered a great wrong at the hands of his former teacher. There is no part of the book that will be read with greater interest than that which recounts the steps and scenes in this case, in describing which the author seems to be at his very best.

As was seen at the time, union with the United Presbyterian Church had simply been postponed. In 1900 it was consummated amid general rejoicing. In the meantime the Free Church had revised the Confession of Faith. Some two dozen ministers of the latter body refused to go into the union, and entered suit to secure possession of all the property of the church on the ground that those who had gone out had abandoned the "principle of establishment" and "changed the Confession of Faith," thus violating two of the conditions on which all their property had been given. The Free Church claimed, and claimed with truth, that the "established principle" had never been an article of subscription in that body, and that revision of the Confession had not changed any essential doctrine but was meant to remove misconceptions of certain parts. All the courts in Scotland took the same view, but

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when the case came before the House of Lords, the contentions of the minority were sustained, thus giving into the hands of less than a score and a half of ministers and a few thousand members hundreds of churches and manses, many schools, four theological seminaries, and large endowments. It is in dealing with this situation that the real greatness of Principal Rainy comes to view. A few days after this astounding decision the Assembly met in their great hall in Edinburgh, which was packed in every part. Feeling was at the flood but the direction it was taking was voiced in the Psalm given out by the Moderator:

> "God is our refuge and our strength
> In straits a present aid,
> Therefore although the earth remove,
> We will not be afraid."

Gathered there were hundreds of ministers suddenly dispossessed of their churches, their manses, and the endowments from which a part of their salaries had come. Such a situation had not been contemplated even as a possibility, and there had been no time for general consultation. What responsibility was thus thrown on the one man who was looked to to speak the word that was to decide the attitude to be taken toard the decision itself, and outline a policy that would right in a measure what every one felt in his heart was a great wrong. When Principal Rainy rose to speak that word he was received with demonstrations the like of which the writer of this article has never witnessed in any religious body. The air was electric. A lesser man would have played upon the feelings of surcharged hearts. But the great leader proceeded in calm solemn and weighty words of which the following were the pith: "We desire to render to civil government that obedience which is the great security for the order and peace of the country, but we hold that great injustice has taken place and are entitled to hold up to the whole country this injustice and say there ought to be a remedy." From that moment the course of the Assembly and the whole Church was taken. And though well on toward fourscore, Dr. Rainy en-

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tered upon two of the most perplexing and exacting years of a laborious and busy life and as a result had the satisfaction of seeing something the like of which had never taken place before, the highest court of the realm taking back by legislation the greater part of what they had given by law. The author shows that under Dr. Rainy's leadership three positions of the Church he represented were put beyond question: 1. The spiritual liberty of the Church; 2. The exercise of critical liberty on the part of her ministry (for that is what the final decision in the Robertson Smith case meant); 3. the right of a Church of Christ to modify its standards in harmony with her increasing life and light, without endangering funds given to her without restriction. Anyone acquainted with Presbyterian matters in this land can see that these questions have a living interest. "How great this man was" may be gathered from the estimates of three Prime Ministers of England. Mr. Gladstone said, "If Dr. Rainy had gone into law he would have been Lord Chancellor". Mr. Balfour said on the floor of the House of Commons, "If Dr. Rainy's lot had been cast in the political sphere instead of the not less stormy sphere of Scottish ecclesiastical politics, he would have made, not only upon his own country, but on every citizen of the Empire, that impression which we who have had the opportunity of judging have carried away of his great abilities". Sir Henry Campbell-Bannerman said in the same place and at the same time, "If ever there was a man who was calculated by tact, by ingenuity, by straightforwardness of character, by high talents and by patriotic motives to deserve the name of statesman, it was the late Principal Rainy".

The writer of this article had the pleasure of listening to Dr. Rainy in a small continental chapel when the 23d. Psalm was his theme, and of hearing him on the floor of the Assembly on two historic occasions, and of feeling his charm in the social circle when the late Dr. Stewart of Lovedale, the late Principal Dods, and Principal Whyte were participants in the conversation, and can well understand the fascination and power claimed for him in every relation by the writer of this biography. The impressions referred to, car-

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ried into the reading, have no doubt added to our interest in the book. But we are persuaded that anyone interested in the matters discussed, will lay down these volumes, with thankfulness to God for a man like Principal Rainy, and to Mr. Simpson for the skill with which he has performed his part in this great work.

N. S., Pittsburgh, Pa., Dec., 1909.

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The Irish Missionaries in Northumbria.

REV. W. H. JEFFERS, D. D., LL. D.

We are now to pass over the east coast of Britain and to trace the work of the Irish missionaries in propagating the Gospel among the Angles, or English, of Northumbria. These ancestors of ours were not as barbarous as the Picts, but at the time we have now under consideration they were thoroughgoing idolators, and had little sympathy with the Christian religion, if they knew anything about it. I call them *our ancestors.* Such they were in the literal sense for those of us who have an English, Scottish, or Scotch-Irish pedigree.

About twenty years after the death of Columba, there was brought to Iona a refugee, still in his childhood, who was received with more than ordinary ceremony, and whose attendants, speaking a strange language and wearing an unusual garb, were allowed to remain in a specially assigned building. It will be borne in mind that such institutions as Iona had the right of asylum, which none except the most barbarous tribes would dare to violate. The protection afforded by monastic walls was often sought by princes and nobles in their adversity.

This boy, whose name and lineage may have been known only to the abbot, was Oswald, the son of Ethelfrith, the Ravager. Greatest of the Northumbrian Kings hitherto, this Ethelfrith had made war upon the Britons for the purpose of extending his border westward, and had driven them back into the mountains of Wales and Cambria. It was in the decisive battle of Chester that he had earned the unenviable title attached to his name. Two thousand monks had appeared on the battle-field after a three days' fast, and with hands outstretched to heaven were imploring victory for the arms of their countrymen. "Who are those men in white?" inquired Ethelfrith as his eye fell upon them. Monks from

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the monastery of Bangor. "What do they here?" They are praying to their God of battles that he will give them the victory—But they bear no arms. "Bear they arms or bear they none," exclaimed the king, "they war against us when they cry against us to their God." And his command went forth to his troops to attack those defenceless monks, which they did, slaughtering them in cold blood. But not long afterward there had come for this ravager a day of recompense. Other enemies encountered him. He lost at the same time his kingdom and his life on the battlefield, and his three young sons were hurried away to the north and placed under the protection of monks of the same race with those whom he had slain so cruelly in the battle of Chester.

We have specially to do with Oswald, the second son, who has a great future before him. Fifteen or sixteen years of instruction and training under the teachers of Iona gave him an education such as few princes in that day could secure. And it was not merely a secular education he received. He had entered a heathen, and he had become an earnest Christian. His twelve attendants had followed his example, renouncing the heathenism of their fathers, and accepting the Christian faith. During these years his father's throne was held by his uncle Edwin, a sovereign who succeeded not merely in keeping Northumbria united, but in extending its borders as far northward as the Frith of Forth. Edinburg, that is Edwin's burgh, or fortress, was one of the northern defences. He was successful in warfare; he was energetic and wise in government. The laws of the kingdom were enforced, crime was repressed, peace and prosperity prevailed to an extent very unusual in that age. The Christian religion, as taught by Italian missionaries from the South, was accepted by the court, and the multitude of conversions, or at least baptisms, which followed, led to the fond hope that what these missionaries had seen taking place at Canterbury was to be repeated at York. But sudden disaster came. Edwin was defeated and slain by an army of Mercians and Britons, who in strange alliance, Saxon with Briton, heathen with Christian, sought to break the rising power of Northumbria. The Brit-

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ish chief Cadwallon, and his marauding troops from Wales, mindful of what they had recently suffered from Ethelfrith, wreaked their vengeance now upon the defenceless country at will, destroying the produce of the land, pillaging far and near, burning the towns, and scattering the inhabitants. At length the opportunity for Prince Oswald came. Hurrying south from Iona, he was able to rally a force of Northumbrians and raise the standard of defence before Cadwallon knew of his arrival. The two armies met on what was afterwards called *Heaven's Field,* that of Oswald far inferior in number, but protected in the rear by the old Roman wall. He announced that he and his companions from Iona acknowledged Christ alone as the God of battles, and that they would fight under no other standard but that of the cross. A rudely constructed wooden cross was set up in their front, the prince steadying it with his own hands while the earth was thrown in by his officers to secure it in place. The battle was then joined, Cadwallon was slain, and the Britons were utterly routed and driven from the country. Oswald was soon raised to the throne, and began a reign no less brilliant than those of his predecessors, and much more productive of lasting results. His first care was to repair the desolations which had been wrought; aiding his subjects to reoccupy their lands and rebuild their towns and recover the peace and order of Edwin's day. Then he resolved that the religion of Christ which he had learned in his exile and which had vindicated itself on the field of battle, should become the religion of his kingdom. To whom should he apply for Christian teachers but to the great abbot of Iona? Who could serve his country so well as those devoted men who had been his own instructors in religious truth? It has been mentioned already that Italian missionaries had many converts at York in the preceding reign; but when Edwin was defeated and slain and the country overran by the enemy, these men of God had sought safety in flight; and it was not long until most of their converts forgot that they had been converted. Paulinus indeed, the leader of the band, left a permanent monument behind him in the church foundation he had laid on the ground where York-

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minster now stands in its Gothic magnificence. And he left a few converts who remembered him long afterwards with grateful affection. One of these described his personal appearance to the Venerable Bede, who incorporated it into his history. "Tall of stature, a little stooping, his hair black, his visage meager, his nose very slender and aquiline, his aspect both venerable and majestic." This Paulinus, you will remember, is reckoned in the English Church as the founder of the Archbishopric of York. As his physiognomy indicated, he was rather lacking in courage,—or perhaps he and his associates chose that better part of valor which is discretion. For what could they do in the general anarchy which followed the death of Edwin?

At all events, the work of Christianizing the kingdom must now begin anew. A company of missionaries from Iona with a Bishop Corman at their head soon responded to the Macedonian call of Oswald. They were warmly welcomed by the king and began their work of preaching and teaching under his protection and encouragement. But they found that making converts of these sturdy Angles was a more difficult task than they had expected. A religion which required a renunciation of what their fathers had held as sacred, which enjoined self-sacrifice, and humility, and forgiveness of enemies, was not at all to their liking. Bishop Corman became discouraged and returned to Iona to report that the Northumbrians were intractable and stubborn and not yet prepared to receive the Gospel. But must the enterprise be abandoned and the cherished plan of good King Oswald frustrated? Not so would the holy Columba advise if he were yet living. A long and serious conference was held for the discussion of the report. At length a young member of the council had courage to say, "It seems to me, my brother, that you have been too hard on these ignorant people; you have not, according to the Apostolic counsel, offered them first the milk of gentle doctrine, to bring them by degrees, while nourishing them with the divine word to the true understanding and practice of the more advanced precepts." The attention of all present was immediately turned to Aidan, for he was

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the speaker. Did not his words show unusual discernment, and indicate that he was one who could be safely entrusted with the mission? His qualifications were duly canvassed, and it was resolved to appoint him to the task of attracting the subjects of King Oswald to the better way, by the meekness and gentleness of Christ. He was consecrated and sent forth on his mission, and with him a goodly company of helpers. It was an auspicious day for Northumbria when this second missionary force reported for service to King Oswald. Aidan's gentle manners and winning speech made upon the king and his courtiers a most favorable impression at the outset. A new interest was felt in the religion which Oswald had brought back with him from Iona; men of rank gathered about the missionary to hear it explained. The king himself, when he had time for it, acted as interpreter, for Aidan's command of the Anglo-Saxon language was still imperfect, and royal lips could add not a little to the persuasiveness of the message. Outside of court circles also the numerous assistants of the young bishop carried forward the work in the same spirit and with similar success. They were not so barbarous and stubborn after all, these Angles of Northumbria, as Brother Corman supposed them to be. We have their blood in our veins, and we naturally look back to this epoch in their history, their history and ours, with deep interest.

Aidan asked that a permanent residence should be assigned to him and his fellow-laborers; for he felt that a great work was before them, and one which would require many years for its accomplishment. A low sandy island, a few miles north of the king's castle and in full view from its battlements, had attracted his attention as a fit place for a monastic establishment. Lindisfarne was the name which it bore, and a name which is still applied to it. Without building, without trees, some parts of it altogether barren, others presenting but scanty vegetation, it had but few attractions for the common eye, but to these men it looked somewhat like Iona. It had a homelike appearance which strongly attracted them. Would the king kindly grant them this island as a place of residence? Certainly they should have it, and they should have all neces-

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sary material for the modest buildings they proposed to erect. Travelers now visit Holy Island, ten miles south of Berwick, with a reverent interest akin to that which attracts pilgrims to Iona, feeling that they are there setting their feet upon sacred ground. Quadrangular in form, somewhat longer from east to west than from north to south, it contains, all told, about 1,500 acres of land, one-third of which is at present quite productive. This was the farm, which monks from Iona well knew how to turn to good account. There is an outlying range for cattle, there are several springs of fresh water, there are rushes enough growing here and there to serve for thatching roofs and making beds. There is at present a small village at the southwest corner which puts on gaiety every July and August as a watering place; and a little to the east of this, perched on a basaltic cliff ninety feet high, the highest point on the island, is a venerable castle, picturesque indeed, but seemingly conscious that it has outgrown its usefulness. Not far from the village are the extensive ruins of the old Benedictine Monastery which Sir Walter Scott describes as in Marmions' day, "A solemn, huge, and dark-red pile, Placed on the margin of the isle," and so firmly built that for hundreds of years, tho' assailed by "winds, waves, and northern pirates' hands, Yet still entire the Abbey stood, Like veteran, worn, but unsubdued." This structure, however, was built at the close of the 11th. century and was by no means so old as the poet has represented.

The ruins probably cover the ground, or part of it, on which Aidan's modest structures were founded 350 years earlier. The island is united with the mainland in low water by a broad stretch of sand, and twice each day pedestrians, if they will, can cross over to it dry-shod—and twice a day it is insulated by a tidal stream a mile and a half in width. Or we may let Scott say it poetically:

"For with the ebb and flow its style,
Varies from continent to isle;
Dry shod o'er sands twice every day,
The pilgrims to the shrine find way;
And twice a day the waves efface
Of staves and sandaled feet the trace."

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The home which Aidan and his helpers built for themselves was patterned closely, we may be sure, after the mother institution which they so highly venerated. The church was built of hewn timber, Bede tells us, and roofed with the reed grass which grows upon the island. This was the second building, the first was a temporary one with more of holiness than beauty. In front of it were ranked in order we may suppose the bee-hive cottages of the monks, numerous enough to accommodate a large and increasing household, then the abbots' house adjacent to the church, the scriptorium, the school rooms, the refectory, and so on. Our imagination can readily picture to ourselves the whole establishment; and with our mind's eye, too, we can take in the outlying prospect which these monks had to rest their eyes upon: on the west the green slopes and forests of Northumbria; on the south the attractive shore line and Bamborough Castle in the distance, standing high up on its rock foundation, stronghold and palace combined, which the king occupied as his residence; on the north a long stretch of sandy beach and wooded hills, and in the hazy distance the curvature in the shore line which indicated the mouth of the River Tweed. When the king by and by came down to visit his missionaries in their new quarters, he must have felt almost as if he was back in Iona, Iona with an improved outlook.

While the laymen of the community were devoting themselves to building and planting and home making, the spiritual workers were no less busy with their task of winning the Northumbrians from the worship of Woden, their god of war, and of Thor, their god of thunder, and of attracting them to the service of the true God and loving Savior. All that we know of Aidan's work we get from the history of the Northumbrian, Bede, who, although living a little later, gathered up with great industry such particulars as he could obtain from tradition. The abbot made his journeys on foot (for thus he could mingle more freely with the people than if mounted on horseback), talking with men and women as he rested by the wayside, visiting alike the rich and the poor in their homes, and urging all to good works and almsdeeds.

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When he had companions with him, as was his custom, he had them join every day in devout meditation, reading the Scriptures and learning the Psalms by heart. When the rich and the noble offered him presents in return for his hospitality (for he had many such visitors to entertain in his island home), he thankfully accepted their gifts, but not for himself. They were for the poor whose destitution appealed every day to his sympathies. When lands were offered him he would retain them only for the few acres that he could use as sites for churches and schools, and either return the rest to the donor or make use of it, by exchange, for the redemption of slaves. For these Angles, sad to relate, made chattels, when they could, not only of captured Britons, but of men and women of their own race. The redemption of such from their bondage was one of the noblest uses he could make of these princely gifts. His method of giving to the poor, it must be confessed, was not always judicious as a cure for mendicancy. But prodigal giving in that age was esteemed as one of the marks of saintly perfection. The king was encouraged by his instructor in the practice of such benevolence. On one occasion he had Aidan sitting with him at the table partaking of his easter feast. Some specially prepared dainties had been brought in to him on a large silver tray, when it was reported that a troop of beggars was at the door. "Give them this," he said, passing the tray over to one of the servants, "and break up the dish and distribute among them the fragments." Grasping his hand warmly the abbot exclaimed, "May this right hand never perish." On a subsequent occasion, Oswin, the successor of Oswald, noticing Aidan's long and fatiguing journeys on foot, sent him as a present one of the finest horses in his stable, with bridle and saddle to match. Aidan accepted it with gratitude, mounted it, and for two or three journeys rode through the country like a prince. But meeting a poor man in the road who seemed to be in distress and begged for help, "What better can I do for him," he reflected, "than give him the king's gift?" Dismounting from his steed, he handed it over, caparisoned as it was, and with the aid of his bishop's staff

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pursued his journey on foot. The king hearing of this, invited him to dine with him, and as they were entering the hall together said to him, "Lord Bishop, what did you mean by giving away that horse to the beggar? He was one of the best in my stalls. I selected him expressly for your use." "What is this you are saying?" replied the abbot. "The horse, O king, which is the son of a man, is it dearer to you than the man, who is a son of God?" The king reflected for a few moments in silence and then replied in a subdued tone, "I shall speak of it no more, and never more shall I regret anything of mine that you give away to the children of God".

The instruction of the young was a department in the work of these missionaries to which King Oswald gave special encouragement. He would have the children not merely of the earls and thanes, but of the common people as well, instructed in such branches of learning as would fit them for usefulness in church and state. How eager the abbot and his helpers were to accede to his wishes we can readily imagine; for this was the theory of church extension which had prevailed in Iona from the beginning. Preaching and baptizing followed by careful instruction was the method which had brought forth such excellent fruit in the north. So must it be in Northumbria. The preacher must be a teacher, the church must be a school, or must have a school, if not within its sacred enclosure, then side by side with it, or under the shade of an oak tree in front of it. Great schoolmasters, these Celtic monks were, wherever they could find an opportunity to follow their delightful task. And their opportunities in Northumbria, according to Bede, were exceptionally favorable.

With the help and encouragement of the King, Aidan organized such an educational department in Holy Island that young Englishmen could receive at home as complete a training in all the branches of learning then taught as could be obtained in the famous schools of Ireland. At the very beginning of his work he had taken twelve young Northumbrians under his personal supervision that he might prepare them for preaching the Gospel to their countrymen. Ran-

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somed bondmen, when of suitable age and talent, orphans, and sometimes children of noble birth entrusted to his care, were prepared for this work in the monastic schools. In due time other monastic institutions were established where they seemed to be needed, north and south. One of these was Melrose, situated on a promontory almost islanded by a circling bend in the River Tweed, two miles below the beautiful ruin which the writings of Scott have made so familiar. In this institution were trained most of the missionaries who spread the Gospel through the lowlands of Scotland, up as far as the Pictish border. Summer tourists, who make their excursions through this part of North Britain, visiting the ruins of the abbeys and giving themselves up to the fascination of mountain, glen and moorland scenery, can little appreciate the sacrifices which those men of God made in order that our forefathers might be turned from their heathenism to the religion of Christ. The forests were yet almost pathless, the streams unbridged, the mountain passes often beset by border outlaws, the shepherds' huts and the rude hamlets had little to offer in the way of hospitality, yet in these wilds devoted men from Melrose and from Holy Island labored, and the long generations since, and we of to-day, have entered into their labors.

Another of these institutions was the twin convent of Whitby, under the celebrated Princess Hilda, having men's cells on the one side of the wall and women's quarters on the other. A strong-minded lady this abbess must have been, yet gentle as a mother, it is said, to her divided charge, exercising strict discipline as the case required, and withal apportioning her love to the men and the women with a fine impartiality. From this lofty seat of learning (for it looked down upon the sea from the summit of a cliff 300 feet high), went forth successive bands of missionaries to the central and southern districts of the kingdom, planting schools and churches in what is now Yorkshire, some of them finding their way into Wessex and some into the heathen kingdom of Mercia. Another monastery under the care of the abbess Hilda at Hartlepool, similarly organized and almost as popu-

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lous, furnished teachers and preachers for the middle portion of the kingdom. And thus from these centers the land was gradually and permanently Christianized. But in speaking of these affiliated monasteries and training schools I am anticipating somewhat, for their work was only begun at the time of Aidan's death.

The generous and cordial co-operation of the king and the abbot in giving to the English people of Northumbria the light of a Christian civilization is certainly a beautiful picture of missionary activity, as Bede has described it. We are almost tempted to suspect that the monk historian has put in his brightest color in order to make it more edifying as an example to other kings and other bishops. Yet the reverence and affection with which these two names were linked together in the memory of the people for generations after their death, not merely as benefactors to be admired but as saints to be worshipped, give confirmation to his record.

The happy reign of Oswald came to an untimely end in 642. His old enemy, Ponda, the king of heathen Mercia, jealous of his supremacy and hostile to the new religion which was making its way even among his own subjects, renewed his alliance with the Britons and began a war which after two years' struggle resulted in Oswald's defeat and death. His kingdom was divided, the northern portion being placed under the sway of Oswald's brother, Oswy, the southern under that of Oswin, a prince of another line.

Great as the disaster was, the work of Aidan does not seem to have been seriously interfered with. Both of these kings were Christians, and Oswin was particularly cordial in his support of the abbot, to whom his gifts were so liberal as to be sometimes embarrassing. The story of the horse and the beggar has been related already. But in founding schools and churches, in redeeming captives, and in bringing teachers and books from Ireland, he found abundant use for the King's benefactions. The death of Oswin, who was treacherously murdered, brought about the reunion of the kingdom under Oswy, and Aidans' death, which occurred near the same time, led to the installation of a new abbot. Finan was the

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man on whom the choice fell, a scholar, a missionary, and a monk at Iona, having in time much of the spirit of Columba, just the person, it was thought, to take up the work when the holy Aidan laid it down. The ten years of his administration fully justified the choice. There was an increase rather than a diminution of enterprise and activity. Spiritual workers from Lindisfarne pushed boldly across the border and entered new fields. The son of Penda became a convert and received baptism. He at once asked for missionaries for that portion of the kingdom which his father had assigned him, and soon all Mercia became accessible to Christian workers, though seemingly without the kings' approval. The intellectual awakening of the people kept pace with the spiritual. The thorough teaching which was done at Lindisfarne and Whitby was not quite satisfactory to the more ambitious young men who had imbibed the spirit of the age. Some finishing touches they must have from abroad as they thought, and they went over to Ireland. In the great school of Armagh so numerous did the English students become that one of the three wards into which the town was divided was assigned as their quarter. They were made welcome wherever they went, and brought back with them a reputation for scholarship that was perhaps slightly fictitious, yet helpful on occasions. Foreign teachers of eminence may not be so superior in their class-room work, but they are good men to quote from. American Universities, for example, may have standards as high as the best abroad, teachers as able, and equipments as perfect, but the young professor finds it convenient to have his memory stored with reminiscences of Oxford, or of Paris, of Berlin, of Heidelberg, from which he can draw for the better instruction of his classes. It is noticeable, however, that the native literature which sprang up in Northumbria and gave an attractive glow to the whole movement, was the product of minds that had nothing better than home training. You will think of Cedmon, whose poem has been compared with Milton's Paradise Lost, an inspired herdsman who never left the neighborhood of Whitby. You will think of Cynewulf and the interesting fragments of his sacred poems which

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indicate for him the second rank. You will think a little later of Bede, a star of the first magnitude, a monk who never left his monastery of Jarrow. In his day Northumbrian schools had become so famous that foreign students came from all the countries of Northern Europe to enjoy their advantages, or share their reputation.

Further to the north in the Lowlands of Scotland, as now named, there was less devotion to intellectual pursuits and less literary bloom, but no less missionary activity. Probably there have never been Christian workers who in zeal and devotion have excelled some of those who were trained at Melrose. Who has not heard of the preaching and the miracles and the visions of St. Cuthbert? Bede, with his characteristic fidelity, and also credulity, gives us a fascinating portrait of the boy, and the man, and the monk, and the hermit, written but a few years after his death; medieval tradition has added some fine touches of color; taken altogether we have material for a poem rather than a biography, but by sifting we get a few facts connected with the early history of the church of Scotland of which we may be reasonably sure. This shepherd boy in the valley of Lauderdale had seen something of the white-robed monks of Melrose and was strongly attracted to the religious life. A shower of meteors in the midnight sky took form to his imaginative eye as a vision of angels. It was the very night, as he learned soon afterward, of the holy Aidan's death. Then he knew why angelic wings had been busy in the southeast, clearing sky. Oh, that he could but follow in the steps of Aidan, and have for his ransomed soul such a convoy of angels at the last. Soon he was at the gate of the monastery, begging admission. In due time he received the tonsure, and then the laying on of the hands of the Presbytery. Equipped as an evangelist, with his staff to help him across the streams, and his leather pouch containing the Gospels and the Psalter slung over his shoulders, he went through the wild district lying between the Tweed and the Frith of Forth, everywhere preaching the Word. His presence in the poor cottages of the peasants seemed like the visitation of an angel, as with persuasive

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tongue he gave them his Gospel message, and if there were any sick, laid his hands upon them and prayed for their recovery. So stimulating was his earnestness to the other monks, that there seemed to spring up among them a holy rivalry in soul-saving. In the year 664 there was a visitation of the plague in North Britain in which a great number of the people perished, the monasteries suffering no less than the towns and villages. Many of the monks of Melrose were carried off, the prior among them. Cuthbert was prostrated and his life despaired of, but when he heard how the brothers were praying for him, "Why", he exclaimed, "should I remain longer in bed? It is impossible that God should shut his ears to such men. Bring me my staff and my shoes". Bede thinks he made a mistake in not remaining a few days longer subject to his nurse, for his health, he says, was never so good afterwards. He was made prior of the monastery, then transferred to the new monastery founded at Ripon, then made prior of the northern institution on Holy Island, and then made abbot of Lindisfarne, in which office he served as peacemaker between the two factions into which the church had been divided.

Of this rupture it is necessary now to give some account, for although it related to ritual rather than doctrine, to the mint, anise, and cummin of ecclesiastical jurisprudence, it had much to do with the trend of subsequent history. The Irish, following the cycle which they preferred, were a week in advance of the Roman Church in keeping this festival [Easter]. How ought a young churchman, or theological student, to have his hair cut? The Irish had the frontal and the Romans the crownal tonsure. To explain the difference a little more clearly, the Irish drew a band over the top of the head from ear to ear and shaved back to that line, thus exposing a fine expanse of forehead. The Roman fashion was to shave an area of two or three inches in diameter on the very top of the head, leaving a circle of hair around it unmarred; thus imitating, as they said, the crown of thorns. There was a difference also in the arrangement of the prayers in the Book of Common Order. Strange as it may seem, great import-

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ance was attached by each party to these divergent customs, apostolic sanction being claimed for each usage with the utmost confidence.

The wife of King Oswy, Eanelfleda, had been accustomed from her childhood to the usages of the Church of Rome, and when she became queen she retained her Roman preferences and her Roman chaplain. Her child, Alfridh, grew up a dutiful son to his mother. Under her influence and that of the chaplain, he too was strongly biased in favor of the practice of Rome. Wilfridh, a monk of noble blood, and a scholar of Lindisfarne, who had been in Rome long enough to become completely Romanized, and had changed his tonsure on his way home, had become a close friend and confidential adviser of the young prince. Why should the peculiarities of the Irish confession be retained in English Northumbria? The method of computing the time of Easter followed at Lindisfarne was quite behind the age. The whole world had gone over to the other cycle; and besides how inconvenient! Why should your father be feasting with his courtiers in their Easter observance, while you and your mother are keeping the fast of Palm Sunday? And then conspicuous frontal tonsure! Why, it made these Irish priests a laughing stock when they went to Rome. Would the prince speak to his royal father about this important matter? Yes, he would, and he did, and the queen joined her influence with that of her son. A council of the kingdom was called, a witenagemote, or parliament, for the purpose of deciding these questions of church ritual; not a church assembly, your notice. We must remember as we read the history that we are still in the 7th. century, when the line of distinction between church and state has not yet been drawn, or even thought of. The king was recognized as having authority over all the interests of his kingdom, spiritual as well as temporal, though in the exercise of this authority he was to follow the counsel of his assembly. Now the chief laymen and ecclesiastics of Northumbria are to meet together at Whitby, where the Princess Hilda had her monastery, for the purpose of giving the king their best counsel and advice. The

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meeting was probably held in the open air, on the green lawn adjacent to the monastic enclosure, where seats were arranged for the nobles and higher ecclesiastics, and an elevated platform properly furnished and decorated for the occupancy of the king and his household. The commons, who were present not only as spectators but as participants in the deliberations, required merely standing room. The king in his opening address spoke of the importance of harmony in all things pertaining to the worship of God, stated the questions at issue, and asked that they should be calmly and carefully considered, with a view to his being guided to a proper decision. Then beckoning to the venerable abbot of Lindisfarne, Colman, he asked that he should present his reasons for the usages which he and his brethren had taught the Christians of Bernicia and Deira to observe. The aged ecclesiastic was not a fluent speaker, for he was using, not his native Celtic but the Anglo-Saxon tongue, of which he had but imperfect command. But his dignity and sincerity held the close attention of all as he modestly complied with the king's request. He and his brethren, he said, had received their usages from the fathers. They had been observed from time immemorial, and had been handed down faithfully by tradition. The holy Columba knew no other, a man whose miracles surely sanctioned what he taught and practiced as in harmony with the truth of God. The great Anatolius of Laodicea, followed by the churches of the East, reckoned Easter as they did. The Apostle John, who leaned on the breast of Jesus at holy supper, indicated in his Gospel the time for the paschal feast which they observed. What better authority could they desire? And their method of tonsure was no innovation. The fathers had handed this down as received from the apostles. The Roman cut was a new invention which ought not to be imposed upon those who preferred the earlier usage. He and his brothers had faithfully communicated the Gospel in all its provisions and requirements as they had received it from men inspired by the Holy Spirit.

When the abbot resumed his seat the king turned to Agilbert, whom the prince had brought with him to the coun-

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cil, and requested him to present the arguments in favor of the Roman usage. This churchman, who afterwards became bishop of Paris, had received his training in the theological schools of Gaul, and, like Colman, was not master of the Anglo-Saxon tongue. Accordingly he begged that his disciple Wilfridh be allowed to speak in his stead, as their views were in perfect harmony. Then came the speech of the occasion; for Wilfridh was a man of eloquence as well as learning, not too scrupulous to sophisticate if he thought the good cause demanded it, yet earnest and confident, feeling that he had the queen and the prince already on his side, and the king himself half convinced. Every ear was intent as he spoke his native tongue with the pronunciation and the accent with which nearly all were familiar. The Easter which we observe is that which we have seen in our travels celebrated everywhere, in Africa, Asia, Egypt, and Greece, that which is observed by all men at Rome, the city of the holy apostles Peter and Paul, where they lived and taught and suffered. The venerable abbot has spoken of traditions faithfully handed down by the fathers. Where can the apostolic traditions be ascertained so well as in Rome, the mother church, the metropolis? It is to her the churches of the East now look for guidance in their controversies, feeling safe when they follow in her steps. Those of Asia that formerly observed the earlier date for Easter, on the authority of the Apostle John, have been pronounced heretical by the great council of Nicaea. It was not so much the fault as the misfortune of the Irish church that she was heretical in this matter, cut off as she has been from intercourse with the rest of the world. The fathers of Ireland and of Iona followed the light which they had. Their Columba, and ours too, for we claim him for the Christian work he did, was imperfectly instructed in these matters of ritual. Had he known the usage of the Apostolic See, no doubt he would have gladly conformed to it. Surely they would not claim for their Columba, good and great as he was, an authority equal to that of the apostle to whom the Lord had said, Thou are Peter, and on this rock will I build my church and the gates of hell shall not prevail against it, and I

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will give unto thee the keys of the kingdom of heaven.

When Wilfridh had ended his discourse, the king turned to Colman, so Bede informs us, and inquired, "Did our Lord actually use the language to the Apostle Peter which the speaker has attributed to him?" "Yes, O King," replied Colman, "it is true that he used those words". "Can you then show me that he gave a similar authority to your Columba?" "No", said the bishop, "certainly not". "You are both agreed that the keys of heaven were given by our Lord to Peter?" "Surely, O. King," they both replied. "Then," said the king, "seeing he is the doorkeeper of heaven, I will not oppose him but will loyally obey him in all things, lest when I reach the heavenly door he turn away from me and refuse to open. Through all my life I will neither do nor approve anything or any person that is opposed to the Apostle Peter".

As far as we know, these half humorous words of the king ended the discussion. The vote was then taken, the nobles on their seats, the freemen as they stood around, holding up their hands in token of their approval of the change from the Irish to the Roman usage. The questions involved were certainly of no great moment, but the withdrawal of the Northumbrian Church from the control of Iona, and the recognition of Rome as the seat of ecclesiastical authority, mark an epoch in the history of the English nation. The way was thus prepared for closer relations between the northern and the southern kingdoms. The union of the English church under Theodore, Archbishop of Canterbury, came shortly after. This was an important step toward the unification of the petty Saxon kingdoms, first into a heptarchy and then into a monarchy, or nation, under a single sovereign.

At the close of the council of Whitby, Colman returned at once to Lindisfarne, sad and discouraged, feeling that his work in the Kingdom of Oswy, promising and prosperous hitherto, had come to an untimely end. He called together the numerous members of his monastic household, and others devoted to the Irish confession, that they might take counsel for the future. Was it their will to abandon the sacred usages received from their fathers and to accept the innovations from

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Rome now to be imposed upon them by the king and the prince? For himself, such a sacrifice was impossible. He could not violate the solemn vow he had taken when the hands of the presbytery were placed upon his head in ordination. How could his countrymen forgive him if he were to be guilty of such unfaithfulness? There was a general assent on the part of the Irish monks to the views which the abbot expressed. They resolved to abandon their monastic homes and their church livings, and seek religious liberty elsewhere as the Lord might direct. The king, who no doubt regretted their departure, cast no barrier in their way. So these early Pilgrim Fathers, following the lead of their consciences (possibly their pride had something to do in the matter), turned their faces northward, passing up the coast, and then westward over mountains until they reached the island sanctuary from which they had taken their departure years before. After a brief respite, most of them, under the lead of Colman, went southward, and on the west coast of Ireland founded the two monastic schools of Inisbofinde and Mayo.

The church of Northumbria was not greatly affected by this withdrawal. The younger clergy were ready enough to follow the new order. The monasteries were soon as populous as ever, and the heartburning and alienations which followed the disruption were forgotten with the next generation, or but faintly remembered.

It is obvious to the careful student of history that the Irish method of propagating the Gospel was wonderfully effective in the earlier stages of the work. It is equally obvious that as the church life developed, its monasticism could not but prove a barrier in the way of the best type of Christian civilization. As in Ireland, so in Northumbria, the monks and devotees became in the course of time inconveniently numerous. The monastic spirit came to be identified in the popular mind with the Christian spirit. Our Lord's counsel to the young man of wealth was interpreted by many as meaning, Go, sell whatsoever thou hast and give it to the monastery. The sacredness of the family was liable to be discounted. For this cause shall a man leave father and mother and

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cleave unto a monastery. The civil and military spirit was liable to become relaxed. Better than he that taketh a city was he that ruled his own spirit in the quietude of the monastery. The secular Christian life was disparaged as lacking in those elements which were specially meritorious in the sight of God. It was those who conformed to the monastic standard, with its observance of fasts and vigils and canonical hours who were held the peculiar favorites of heaven. A desire for freedom from care and responsibility attracted many to the monastic life who had neither relish nor aptitude for spiritual raptures. Thanes and earls and princes hid themselves away in the monasteries often, that they might escape the strenuous duties of their calling. Thus these institutions, with a worthy object at the outset, proved, as they increased and multiplied unduly, a serious detriment to the best interests of society.

It must be said, however, that this unfortunate propagation of monasticism in Northumbria was an aftergrowth for which the Irish missionaries were scarcely responsible. They were themselves patterns of well-directed industry. Their zeal and activity in giving the benefits of a Christian civilization to the English people from the Pictish border to that of East Anglia are worthy our highest admiration. And the success which attended their labors was proportionate to the holy zeal by which they were stimulated. The results of the Italian mission planted by Augustine in the southern part of the island seem meagre in comparison. After having occupied the field for sixty years and prosecuted the work with such aid as Rome could furnish, the actual conquest for Christianity was limited to the Kingdom of Kent. The missionaries from Iona were actuated by a different spirit, and the divine blessing wonderfully crowned their self-sacrifice. The French historian of Monasticism in the West, Montelembert, makes this summary statement which seems to be fairly correct: "Of the eight kingdoms of the Anglo-Saxon Confederation, that of Kent alone was exclusively won and retained by the Roman monks, whose first attempts among the East Saxons and Northumbrians ended in failure. In Wessex and

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in East Anglia the Saxons of the West and the Angles of the East were converted by the combined action of continental missionaries and Celtic monks. As to the two Northumbrian Kingdoms (he means Bernicia and Deira, the two kingdoms that were united in Northumbria) and those of Essex and Mercia, which comprehended in themselves more than two-thirds of the territory occupied by the German conquerors, these four counties owed their conversion exclusively to the peaceful invasion of the Celtic monks, who not only rivalled the zeal of the Roman monks, but who, the first obstacles once surmounted, showed much more perseverance and gained much more success." (Monks of the West, Boston Ed. vol. 2, p. 300).

Los Angeles, Cal., Oct., 1909.

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EDITORIALS.

Seminary Luncheon On November 15th the members of the two Boards and the Faculty of the Seminary, with the alumni residing in the Greater Pittsburgh region, were guests of the President at luncheon at the Fort Pitt Hotel. Dr. S. B. McCormick, class of 1890, presided. The President of the Seminary made an address, calling attention to the debt which this region owed to the Western Theological Seminary, and outlining a policy of expansion. He was followed by Mr. S. S. Marvin, who kindled the enthusiasm of the alumni in an eloquent appeal for hearty cooperation with the President of the Seminary in his canvass for funds to erect a new dormitory. After this came a number of brief speeches from alumni and members of the Boards, who pledged themselves to assist the present movement for securing new equipment.

Revision of Curriculum. The Board of Directors, at their semi-annual meeting, held November 16th, considered the vital question of a revised and enlarged curriculum. The President of the Seminary, in his report, called the attention of the governing Board to the necessity of such an enlargement. In fact, the "Plan of the Seminary," which is our ecclesiastical charter, contemplates changes. The preamble to Article IV, which treats of "Study and Attainments," runs as follows: "As the particular course of study pursued in any institution will, and perhaps ought to, be modified in a considerable degree, by the views and habits of the teachers, and *ought, moreover, to be varied, altered, or extended, as experience may suggest improvements,** it is judged proper to specify not so precisely the course of study as the attainments which must be made." In the various paragraphs of this section these necessary attainments are laid down with

*The italics are ours.

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exactness. (1) The graduate of the Seminary ought to have "laid the foundation for becoming a sound Biblical critic"; (2) he must be "qualified to become a defender of the Christian faith"; (3) his course in the department of Theology will prepare him "to become an able and sound divine and casuist"; (4) the studies of the Department of Practical Theology will prepare him on the one hand "to become a useful preacher and a faithful pastor," and on the other, qualify him "to exercise discipline, and to take part in the government of the Church in all its judicatories." The Fathers of the Presbyterian Church were wise in not outlining a hard and fast course, by laying down certain governing principles which, if properly followed, would prepare graduates to successfully meet the problems of Church life.

Necessity of Revision

Three principal factors demand the revision of the Seminary curriculum. The introduction of the elective system into the colleges sends men to their theological education with a varied equipment. Some graduates leave college without any Greek, others with a good knowledge of this classical tongue. What is true of Greek, holds good of Philosophy, English Literature, and History. The courses offered by the Seminary must be sufficiently varied to meet the needs of the heterogeneously prepared students who knock at her door. Again, the place of emphasis in the study of Theology, using the term in its comprehensive sense, has changed to a marked degree. This can be well illustrated from the Plan, which demands that the student read and digest "the principal arguments and writings relative to what has been called the deistical arguement". Every one conversant with the history of philosophy knows that English Deism created a great furor in the religious world during the eighteenth century, and Paley wrote his well known treatise to combat it. To-day it is a dead issue. But a vital apologetics is one of the prime necessities of our age. We take this as an illustration of the *readjustment of emphasis* in other departments. Practical Christian work has become more and more complex. One type of pastoral training will not fit a young man for all forms of Christian activity.

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The so-called institutional church demands special training in Sociology and methods of modern charities for those who are to direct its work. The modern Sunday School, which is becoming a more important factor of Church life, calls for some preparation in Pedagogy. The great cause of Foreign Missions also comes in, demanding some study of Comparative Religions. Thus modern Church life and work call for some additions to our curriculum.

The Western Theological Seminary has been alive to these modifications in her environment, and has to some extent altered her courses of study. This has been the case in the provision made for the study of Elementary Greek and Sociology, but these have been of the nature of additions to our already overloaded course. The situation calls for a radical readjustment to the new conditions in the educational, theological, and social worlds.

Post-Graduate Courses

The demand for advanced courses of study on the part of resident ministers and licentiates, as well as candidates who have not taken up the active work of the ministry, also necessitates some modification of the curriculum. During the session of 1908-9 actual class room work of advanced nature was instituted. Three courses were offered: one in Theism and Apologetics by Dr. Christie, one in New Testament Theology by Dr. Farmer and one in Old Testament Theology by Dr. Kelso. *Nine* students were enrolled in these classes for the term of 1908-9, while this year the number has increased to *twelve*. By offering greater and more varied facilities, this department will assist young ministers to secure a more thorough theological education without giving up their charges.

Presbyterial Committees on the Western Theological Seminary.

At their last meeting the Board of Directors authorized the President of the Seminary to ask the Presbyteries of Western Pennsylvania, Eastern Ohio, and West Virginia to appoint standing committees on the Western Theological Seminary. The Presbytery of St. Clairsville has been

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the first to respond to the request by appointing the following committee:

Rev. John S. Plumer, D. D., Cadiz, Ohio, chairman.

Rev. Calvin G. Hazlett, Bellaire, Ohio.

Rev. E. A. Culley, Barnesville, Ohio.

These standing committees will serve as the official connecting link between the Presbyterian Church of this region and our institution. They are to receive a report annually concerning the work of the Seminary. The presentation of this report will furnish a fitting opportunity for an address to the Presbytery on the general subject of ministerial education.

Historical Celebration of McCormick Theological Seminary

We take this opportunity of congratulating McCormick Theological Seminary on her honored history of eighty years, which she celebrated on Monday and Tuesday, November 1st and 2nd. On Monday evening President Walter W. Moore, D. D., LL. D, of Richmond, Va., delivered an eloquent address in the Fourth Presbyterian Church on the Life and Work of Cyrus H. McCormick, the generous benefactor of the Seminary. On Tuesday a rich and varied treat was enjoyed by the students, alumni, friends, and delegates. At 10 A. M. in the Seminary Chapel a conference was held on "Theological Education—What Should be the Ideals of the Theological Seminary for Usefulness in the Coming Half Century?" This wide topic was discussed by three distinguished theologians:

President Augustus H. Strong, D. D., LL. D., Rochester, N. Y.

Professor Robert W. Rogers, D. D., LL. D., Madison, N. J.

Professor Williston Walker, Ph. D., D. D., New Haven, Conn.

After luncheon, which was served for representatives, invited guests, and alumni in the beautiful Virginia Library, three of the alumni spoke on "Ministerial Leadership".

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Rev. Charles L. Thompson, D. D., LL. D., New York, N. Y.
Rev. J. Ross Stevenson, D. D., LL. D., Baltimore, Md.
Rev. Edward Yates Hill, D. D., Philadelphia, Pa.

At 5 o'clock every one repaired to the President's home, where Dr. and Mrs. McClure received; in the evening President Woodrow Wilson delivered a remarkable address on "The Ministry and the Individual", remarkable because the speaker's contentions were diametrically opposed to the prevailing tendency to emphasize the social mission of the Church. It was our privilege to hear all these addresses and to enjoy the goodly fellowship of the Faculty and Alumni of McCormick Seminary on this occasion. We were reminded that this institution had done a noble and great work during the eighty years of her existence; that she did not intend to rest upon achievements, but was fully alive to a changed environment, and was planning to educate the young men in her classes to cope with the problems of modern Church life.

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Literature.

INTRODUCTION TO THE NEW TESTAMENT. By Theodor Zahn, translated from the third German edition by six Fellows and Scholars of Hartford Theological Seminary, under the supervision of Melancthon W. Jacobus, D.D., Hosmer Professor of New Testament Criticism and Exegesis, and Dean of the Faculty, assisted by Charles Snow Thayer, Director of the Case Memorial Library. Three volumes. pp. 1610. T. & T. Clark, Edinburgh, 1909. $12.

The name of Theodor Zahn has for many years been familiar to all who are interested in the study of the New Testament and the early history of the Christian Church. He has been recognized as the leading representative of the more conservative German criticism, but unfortunately his work has hitherto been inaccessible to those who read only English, perhaps because the diffuseness and complexity which characterize the style of the original, make the work of translation anything but inviting. Not only on account of the value of the work itself, but also because of the difficulties that have been met and largely overcome in the translation of it, the English reading world owes much to the men who have given us Zahn's great Introduction in our own tongue.

It is true some improvement might be suggested, chiefly in such matters as the arrangement of the material. It might have been possible to have gone a little further than the translators have gone in breaking up Zahn's long and involved sentences into more manageable form, but doubtless it was felt that in translating a work such as this the duty of fidelity to the original was paramount, even if it involved some sacrifice of clearness and simplicity. It is not so easy to defend what seems to be a more serious defect, viz.: the absence of suitable page headings, a defect which becomes almost inexcusable when we observe that in this matter our translators have not followed the original. Dr. Zahn divided his work into chapters or main divisions, each of which is subdivided into a number of sections, and in the original the chapter heading is found at the top of the left-hand page and the number and title of the section at the top of the right-hand page; but the translators have for some reason abandoned this very useful arrangement, heading the left-hand page with the title of the book, wholly unnecessary here, and the right-hand page with the title of the chapter only. To offset this, however, we observe that the English work is much better furnished in the matter of indexes than its original.

It may not be out of place to describe briefly this great work which, though familiar to specialists in the original, has hitherto been practically unknown to the average minister who reads only English.

The method of treatment is admirably adapted to those whose chief desire is to become acquainted with the author's conclusions, while it affords ample material to those who care to follow more at length the processes by which he reaches them. The more distinctively positive and constructive part of the work, what we may call the main discussion, is arranged in sections under suitable headings, and printed in large type, each section being followed by a body of notes in smaller type, in which the author treats in greater detail the various points dealt with in the main

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discussion. In this way the whole New Testament literature is covered, beginning with the Epistle of James and ending with the writings of John. The arrangement is therefore historical. The limits of the space at our disposal make it impossible—as it is perhaps unnecessary—to do more than notice briefly some parts of the work, chosen because they are fairly representative of the author's general position, and because they deal with matters which at present engross a large share of the attention of New Testament scholars.

Not the least interesting part of the work is the introductory chapter, and especially the second section of it, in which the author discusses the use of Greek among the Jewish people. While admitting the propriety of the term "Jewish Greek" to describe that type of the *Koine* which was spoken by Jews, and was marked by the influence of the Septuagint used in the Synagogue service, and by the Jewish ancestry of those who spoke it, the author rejects the idea of a uniform dialect called the "Hellenistic dialect", and contends that this term, if used at all, must be applied to all Greek spoken by barbarians. The statement of the essential character of the N.T. Greek, that it was the living speech of daily intercourse, could not be better made than in the few sentences in which the author touches this particular point. After mentioning the efforts by which the Greek stylists of the times were endeavoring to keep the impure grammatical forms and mixed vocabulary of the colloquial speech out of literature, he says, "There were those, however, more concerned about what they said than how they said it, who persisted in writing practically as they spoke. Such were the writers of the N.T.".

The discussion of the Synoptic problem is marked by two characteristic features, the conservative positions which the author holds, and the skill with which he uses the great resources of his scholarship in defending them.

In regard to the first Gospel, he holds that the tradition mentioned by Papias, that Matthew wrote in Aramaic a work containing both narrative and discourses (which Papias refers to as the "logia" simply because it was the discourse element in it that chiefly interested him), and which every man translated into Greek as he was able, gives no ground for the theory that there was ever in existence a book entitled "The Logia", containing only discourses; that the translations spoken of by Papias were oral translations made in the church services in Asia, where the Aramaic Gospel was current as the Gospel of Matthew the Apostle; that out of these translations of the Hebrew Matthew came finally our Greek Matthew, "just as the oral translations of the Hebrew Scriptures in the Palestinian and other oriental synagogues were finally crystalized in the written Targums"; and, finally, that this Greek Matthew was recognized as a true representative of its Aramaic original. Our first Gospel, therefore, according to Dr. Zahn, is to all intents and purposes an apostolic document, in respect of both its narrative and its discourses.

In regard to the second Gospel our author follows the ancient tradition which ascribes it to John Mark, acting as the interpreter of Peter. He understands the word interpreter in a broad sense, as indicating that Mark was not a mere translator of Peter's sermons, which would have been unnecessary, but that in writing this Gospel, gathered in the main from Peter's preaching, he was the medium through which Peter was enabled to reach a wider audience. Dr. Zahn's conception of the relation between the first and the second Gospels is particularly interesting. He holds that it is to some extent a relation of mutual dependence, inasmuch as Mark very probably used the original Aramaic Matthew, and the translator to whom we owe the Greek Matthew in turn availed himself of Mark's work.

The third Gospel is held to be the first part of a historical work which was to have been complete in three parts, the second being Acts. It was written by Luke, the physician. Among the sources used by Luke were

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written documents, among them doubtless our Mark, but certainly not Matthew in either the Aramaic or the Greek form, nor any document used by Matthew, except Mark, which as we have seen was used by the Greek translator of Matthew. Dr. Zahn thus sets aside the "two-source theory" and in its place proposes one which is considerably more favorable to the view that we have in the Synoptic Gospels three practically independent accounts of the ministry of our Lord.

Our limitations in the way of space forbid even a mention of the author's treatment of the Fourth Gospel or the Pauline Epistles. We can only say that here, as in the case of the Synoptic Gospels. Dr. Zahn maintains conservative positions by arguments based on a scholarship which is as broad in its scope as it is minute and searching in its detail.

We commend this great Introduction to the careful study of every minister who desires to keep abreast of modern scholarship in the field of N.T. criticism.

WILLIAM R. FARMER, '95.

THE PROBLEM OF HUMAN LIFE. By Rudolf Eucken. Translated from the German by Williston S. Hough and W. R. Boyce Gibson. New York: Charles Scribners' Sons. $3.00.

The author is Professor Eucken of the University of Jena. For many years he has been known in philosophical circles; more recently his name has been put before the larger public, as the winner of the Noble prize in 1908 for achievements in idealistic literature.

Professor Eucken's books are to-day the most widely read of all modern philosophical writings; he is, perhaps, the greatest living idealistic philosopher; at any rate he is doing more than any other man to popularize this view of the universe with thinking people. His present work, "The Problem of Human Life", has had a sale of more than 10,000 copies in Germany, and his other books have had a similar circulation. This is remarkable, as they are not written in a popular style, but rather require a trained philanthropical mind to comprehend them.

It is interesting to note that the small Thuringian University of Jena has given to the world the two great leaders of hostile philosophical schools —the idealist, Eucken, and the materialistic monist, Haeckel. Naturally the sympathies of the Christian world are with Eucken in this conflict, though we are forced to acknowledge the greatness and the tremendous influence of his opponent. While Eucken has sold his thousands, Haeckel has sold his tens of thousands; the famous "Riddle of the Universe" has already had a sale of about 200,000 copies in Germany and it is still a live, popular book.

Out of his conflict with modern materialism, Eucken has developed his Christian idealism. The present book, which really gives a history of philosophy in its widest scope, is splendidly adapted to give an insight into his metaphysical position. To ministers it is of particular interest, as Christianity in its relation to the development of philosophy is treated at great length. In fact, we know of no history of philosophy which gives a similar position to Christianity.

We would advise the reader of this book to keep in mind two elements that give it color—its metaphysical idealism and its theory of Christianity.

The book is divided into three parts, entitled, respectively, Hellenism, Christianity, and The Modern World.

In the first we turn instinctively to his treatment of Plato; and we

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find that his attitude to this founder of idealism is properly sympathetic. He discovers in the doctrine of Ideas the germ of a great principle; that there is a realm of truth beyond the likes and dislikes of man, not based on our consent, but independent of it, and valid for a sphere raised above all human opinion and power. Only such self-dependent truth can give the "categorical imperative". This, according to Eucken, is the real and permanent meaning of Plato's idealism. He also approves of Plato's theory about innate ideas and says that the mind has all knowledge, potentially—"the external world can only arouse but not create mental activity and particular thoughts."

In his treatment of Christianity our author takes the position of the advanced German theologians, and he seeks to prove that under present conditions idealism can alone save Christianity. His attitude toward the Atonement and the Resurrection are typical. "The thought of an atonement designed to propitiate the wrath of God at the sins of the world was foreign to Jesus himself"; but the conviction of Jesus was, that "the afflictions of the Just serve for the salvation of others, and thus become an evidence of love". As to the Resurrection he says: "The accounts of Christian tradition respecting a bodily resurrection are subject to historical criticism, and must encounter grave doubts. But beyond all question are the facts that out of the sudden ruin of their hopes there arose in the minds of the disciples an immovable conviction of the inner nearness of their Lord, and of his speedy second-coming to judge the world".

After these statements we are not surprised to hear the author affirming that Jesus was mistaken in his expectation of a speedy second-coming in glory, even though this belief was intimately bound up with the ethics of Jesus. Instead of this, we are told, the world has receded from Jesus and placed itself in opposition to him. This rejection of Christianity is unavoidable, he thinks, for any one who sees in the world of our immediate existence the only reality, the final unfolding of the spiritual life, that is, for all materialists and realists. "Whoever on the other hand looks upon the world only as a special form of being; whoever is unable to see the possibility of spiritual self-preservation, or any reason and meaning in all the untold trouble and labor of life, apart from the living presence of a new world of independent and triumphant spirituality, will joyfully and gratefully acknowledge the fact that Jesus gave powerful and irresistable expression to the nearness and presence of such a world". Thus idealism rescues whatever of Christianity is left over by historical criticism.

The third part of the book is very suggestive and stimulating; for example, we learn that the Cartesian dualism had much to do with checking the persecution of witches—that Hegel is the father of modern sociology—and other equally interesting facts. In this respect the book is far superior to the ordinary history of philosophy.

In conclusion we may say that, while Prof. Eucken's philosophy impresses us as excellent, he is too pessimistic in his attitude to historical Christianity, and that he is too much under the influence of current German theological conceptions. His attempted synthesis of the essence of Christianity and idealism is a failure, not, to be sure, on account of metaphysical error, but through incomplete apprehension of the essentials of the Christian religion. That synthesis is still the task of some great idealistic theologian of the future.

JOHN B. KELSO. '04.

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A CERTAIN RICH MAN. By William Allen White. The Macmillan Company. $1.50.

"A Certain Rich Man" is an interesting, modern novel which every American, every Pittsburgher especially, ought to read. It portrays the uncurbed ambition for wealth or power which has characterized the latter half of the nineteenth century in this country.

Washington Gladden is reported to have said that the book may be to modern mammonism what "Uncle Tom's Cabin" was to slavery. Certainly no responsive person could read it without being strengthened in the conviction that we should learn to give as well as to get, to lead broad, sympathetic, happy human lives and to test our activities largely by their social, as distinguished from their merely individual, values.

It is not alone from mammonism that the book would win us, but from overwork in general and from too narrow absorption in our immediate, personal interests, of whatever character. For the preacher or philanthropic worker may override others, neglect his duties as a good neighbor and follow his own line of self expression as narrowly as may the merchant prince or captain of industry. What we all need is social vision.

Kansas is the scene of the story. William Allen White is the author. He gives us a life-like historical picture of Kansas and its development, from the days of emigrant wagon trains to the present moment.

There are some original characters, too, sketched in a way to make one remember them as people whom he has seen and known in the flesh. Colonel Culpepper, of the "waving white plumes", Philemon Ward, the Emersonian idealist, Watts McHurdie, the saddle maker who has written a great national anthem, and Molly, whose love was bartered to lay the foundation for John Barclay's fortune, are surrounded by a town full of natural, interesting folk.

This John Barclay, hero of the tale, is sprung from a father who died for the cause of abolition and a mother who, while earning her living as a washwoman in the new Kansas Settlement, reads the Atlantic Monthly and cherishes a devotion to the highest social ideals. Her son, too, can see visions and dreams, as a man must to be a great power in any line of life. But something is killed in young John, either by the civil war, whose butchery he witnesses as a young lad, or by the death of the sweet-spirited maiden to whom, before going to the State University at Lawrence, John had joyfully surrendered a controlling power over his life.

Industrious, saving, resourceful, John Barclay concentrates his power upon the acquisition of wealth and industrial control. His personal momentum increases steadily. He does not hesitate to forge notes, force an old friend into dishonesty, sell a girl's love, and wreck the lives of competitors and associates in order to make way for what he calls "the larger good". He reaches the height of modern commercial power. He makes judges, controls legislation, monopolizes a food staple, overawes the people, and comes to regard himself almost as a god.

Public opinion, however, has been developing meanwhile and the great God speaks through the new moral sense of the people. John Barclay is amazed to find himself criticised, condemned, opposed and curbed by the growing social consciousness manifested in the phenomena of the Roosevelt administration. At the same time he begins to appreciate the fact that his powerful selfishness has murdered the friend of his boyhood, alienated his neighbors and stunted the lives of his own family and himself.

A new light gradually grows in his soul. John Barclay is "converted" in a way not unknown among men. He makes restitution so far as possible. He gives up his private railroad car. He sells his stocks and bonds to buy up all the stock of the "National Provision Company",—the rebate-getting, profit-squeezing shell of a business which he has con-

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trived,—and then burns all its certificates, thus purging himself of the wealth which he feels was all gained dishonestly.

He becomes an ordinary human being, a good neighbor, a baseball "fan", a likeable fellow who tries to do some good as he goes along without waiting to do good vicariously through accumulated wealth. Happiness returns to him. His youth is renewed. Finally he gives his life cheerfully to rescue an "unworthy" woman from drowning.

Some readers have felt that the "conversion" of the rich man is not true to the natural probabilities of life. I feel, however, that it is fairly consistent with Barclay's ancestry, his personal character, the influences surrounding him and the gradual, slow development which is portrayed as taking place in his keen mind.

A stronger question in my opinion is whether the story would not be more useful if the rich man had learned to socialize his wealth, instead of dodging the issue by giving it up entirely. The world needs to learn how the greatest good to the greatest number is to be assured from large accumulations of capital, which are indispensable, and from men of outstanding abilities, who must always be our leaders.

CHARLES F. WELLER,

General Secretary of the Associated Charities of Pittsburgh.

SYSTEMATIC THEOLOGY. A Compendium and Commonplace Book. By Augustus Hopkins Strong, D.D., LL.D. Philadelphia. Griffith and Rowland Press. 3 vols. $7.50.

Dr. Strong, the Nestor of teachers of Systematic Theology in the Seminaries of the United States, has published his work on Systematic Theology in a revised and enlarged edition. The publicatoin of this monumental work covered three years, the first volume being issued in 1906, and the last appearing in 1909. We believe that this treatise is the most extensive work on dogmatic theology from the Calvinistic standpoint, since the publication of the two well-known works by Charles Hodge and W. G. Shedd. The three volume work before us is a revision and enlargement of the one volume treatise which was first published in 1886, and has reappeared in seven editions. Dr. Strong has been President and Professor of Biblical Theology in the Rochester Theological Seminary for thirty-seven years, and every page of this Systematic Theology is stamped with evidences of his skill as a teacher.

In our age three criteria determine the value of any system of Theology: first, the author's attitude to Scripture as furnishing the material of his science; second, his philosophical system which constitutes the formal principles of his discipline; and finally, his attitude to modern culture. Dr. Strong's statements are so clear and explicit that it is not difficult to discover for ourselves what his positions are. He believes that the Scriptures contain an objective revelation from God. He discusses this theme in three chapters covering 132 pages. His treatment of the mooted question of scientific *errors* in Scripture seems to us to be especially satisfactory. In this connection our author lays bare the fundamental mistake of those who attribute errors to the Scriptures. "What is charged as scientific error is simply truth presented in popular and impressive forms". The chief difficulty in the thinking of the modern man is due to the fact, that he forgets that Scripture uses the phrases of common life rather than scientific terminology. Dr. Strong advocates the Dynamical theory of inspiration and gives an illuminating discussion of it under the title, "The Union of Divine and Human Elements in Inspiration" (p. 311ff.). In

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contrasting his own theories with those of other theologians, he claims for inspiration that it is characteristically supernatural, plenary, and dynamical (p. 211). He shows clearly that it can be held and held consistently by those who accept the results of literary criticism. In treating the genuineness of the Christian documents, he discusses the modern theory of the origin of the Pentateuch, and adds "we may concede the substantial correctness of the view thus propounded" (p. 172).

Theology has had many shibboleths, but the essential one in all ages is the answer to the question, "What think ye of Christ?" Our author answers it in no uncertain tone; to him Jesus of Nazareth is the Christ, the loving Lord, omnipresent, omniscient, and omnipotent. One who uses Dr. Strong's work realizes that this is not merely an intellectual creed, but is the expression of a personal faith. At the very outset, in his preface, he confesses himself a follower of "Pectoral Theology". "To be either true or useful, theology must be a passion. *Pectus est quod theologum facit*, and no disdainful cries of "Pectoral Theology!" shall prevent me from maintaining that the eyes of the heart must be enlightened in order to perceive the truth of God, and that to know the truth it is needful to do the truth. Theology is a science which can be successfully cultivated only in connection with its practical application. I would therefore, in every discussion of its principles, point out its relations to Christian experience, and its power to awaken Christian emotions and lead to Christian decisions. Abstract theology is not really scientific. Only that theology is scientific which brings the student to the feet of Christ."

These three volumes on Systematic Theology are valuable for the Christian preacher because they emphasize the practical and homiletical element in theology. In a sense, they constitute a commentary on all the great doctrinal passages, and in connection with lucid definitions, are found quotations from a wide range of literature, ancient and modern. This treasure house is made available to the reader by five complete indexes—Subjects, Authors, Scripture Texts, Greek Words, Hebrew Words.

In philosophy Dr. Strong is an idealist. To be more exact, he calls his system "Ethical Monism". Let the author describe it in his own language. "While Ethical Monism embraces the one element of truth contained in Pantheism—the truth that God is in all things and that all things are in God—it regards this scientific unity as entirely consistent with the facts of ethics—man's freedom, responsibility, sin, and guilt; in other words, Metaphysical Monism, or the doctrine of one substance, ground, or principle of being, is qualified by Psychological Dualism, or the doctrine that the soul is personally distinct from matter on the one hand, and from God on the other."

We agree with him in his contention that idealism helps us to solve some of the most perplexing problems of theology, especially the doctrine of the Trinity (p. 109).

Dr. Strong is steeped in modern culture; neither evolution nor the higher criticism has any terrors for him. His range of quotation from books, theological, scientific, and literary, is marvelous. His index of authors quoted extends over twenty closely printed pages in double column, showing that he has been an omnivorous reader, with industry prodigious. We congratulate the author on his great achievement, and the Church to which he belongs on possessing such a theologian. We hope that these three volumes will have a wide circulation among the ministers of America.

JAMES A. KELSO.

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Literature.

RELIGION AND MIRACLE. By Dr. George A. Gordon. Boston and New York: Houghton, Mifflin Co. $1.30.

This work is composed of a series of five lectures, delivered on the Nathaniel W. Taylor Foundation at Yale Divinity School. The reader becomes instantly aware that he has before him matter originally intended for oral delivery. Terse sentences and vivid illustrations illumine the argument. The author covers his subject under five rubrics: I. The Issue Defined; II. Belief in God and Miracle; III. Jesus Christ and Miracle; IV. The Christian Life and Miracle; V. An Eternal Gospel. Dr. Gordon's interest in his theme is practical, and his discussion is from the standpoint of the experimental Christian life.

The argument is based upon the author's own experience. In the preface he remarks, "Slowly miracles have ceased to serve me in the evolution of my belief, in the moral campaign of my spirit." From his own religious life, he has been led to infer that neither miracles nor belief in them are essential to the Christian religion. To guard himself against misinterpretation on the part of the readers, Dr. Gordon maintains: "My plea is not against miracle, but against the identification of the fortune of religion with the fortune of miracle. My contention is in behalf of the Christian religion in its essence". Of this essence, miracles constitute no part. Later on he confesses the possibility of the occurrence of miracles, but denies that they are of vital significance for the religious life. With respect to God, he says: "If now we consider the grounds upon which reasonable men in all ages have believed in God, we shall see that miracle in the sense of suspension or violation of natural law does not exist". With reference to the Savior, he maintains: "The character of Jesus, viewed as an achievement, precludes miracle; it is not only independent of miracle, it is inconsistent with miracle".

Throughout his argument Dr. Gordon seems to assume as his definition of a miracle that it is a violation or suspension of a natural law. This is the old idea of a miracle, rendered impossible on the one hand by the scientific tenet of the uniformity and inflexibility of natural law, and on the other hand by the theological doctrine of the immanence of God. The laws of nature reveal to us the usual operations of the Creator, while events we are pleased to style miracles, are the unusual and extraordinary manifestations of the Divine energy. Dr. Gordon believes in the immanence of God, and hence we wonder at his attempt to make the Incarnation and Resurrection unessential to the Christian life. Giving us his experience as a pastor, he believes that the miracles recorded in Scripture play a very small part in the religious life of the men of to-day. This is likely true of the Old Testament miracles, and also of the minor ones of the New Testament, but such fundamental ones as those mentioned above—the Incarnation and Resurrection—are implicit in a real sense in the experience of every Christian.

Dr. Gordon has given the religious world a very suggestive work. It forces the reader to ask two questions: 1. Do I believe in miracles? 2. If so, what significance do they have for me?

JAMES A. KELSO.

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SIXTY YEARS WITH THE BIBLE. By William Newton Clarke. Charles Scribners' Sons, New York. $1.25.

This is one of the most suggestive theological books which has appeared in recent years. It is not a formal treatise, but a record of a spiritual experience, telling the Christian world how a child of God 'can be lead by sound reason and good religious experience from the old attitude toward the Bible to the new'. The author says it is in no sense an *apologia pro vita mea*, but rather 'an apologia for the kind of experience which it records'. Beginning with the middle of the last century Prof. Clarke gives us a survey of his Biblical studies and the changes which his view underwent decade by decade.

Our author was brought up in a godly home where the Bible was daily read and studied, his father being a minister. He went to college and the theological seminary with his mind well stored with Biblical lore. His achievements as a biblicist on leaving the seminary ought to serve as an example to every theologue. He could give chapter and verse for all the great passages of the NT, and a host of minor ones, and could identify a verse when the first Greek words of it were read to him. He deplores the fact that he did not possess equal familiarity with the OT.

As Dr. Clarke continued his studies in the light of geology, the evolutionary principle, and especially textual criticism, he came to the realization that the Bibe is a *translated* and *historical book*. His remark about textual criticism is especialy significant. "Textual criticism is a revolutionary thing. I have often wondered that advocates of verbal inspiration were so tolerant of it". This belongs to the sixties.

During the next decade, our author made a special study of the doctrine of the atonement and embodied his conclusions in an essay, "The Saving Interposition of God". The work put on this paper had far reaching effects; it led him ever afterwards to use the Bible in the light of its principles, rather than in the light of its statements.

During the eighties,—part of the time being spent in the pastorate and part in a chair of NT Exegesis,—our author came into contact with Higher Criticism as a technical discipline. His paragraph on the consequences of this new influence ought to be read by every thoughtful believer. "I commend this experience of mine to many Christians who have been led to suppose that the higher criticism can be nothing else than a weapon of unbelief. For me it has made the Bible to be a far more consistently Christian book than it had ever been before, and has placed it in my hands more ready for all Christian uses". In the next decade Dr. Clarke was appointed professor of Theology at Colgate and still occupies this chair. With characteristic industry he prepared his own text book, which was privately printed for the use of students, revised three successive years, and then revised a fourth time before it was published. Thus the author lets us into the secret of its far reaching influence. He early discarded the proof-text method for a profounder and truer one. He informs us of his position, "that instead of being dictated by the Bible, a man's theology should be inspired in him by the Bible—or, more truly, inspired in him through the Bible by the Spirit that inspired the Bible".

JAMES A. KELSO.

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Literature.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Edited by Samuel Macauley Jackson, D.D., LL.D., (Editor-in-Chief), Charles C. Sherman, George W. Gilmore, M.A., (Associate Editors), and others. Complete in twelve volumes. Volume V, Goar-Innocent. Large quarto, 508 pages. Prices: Cloth, $5.00 per volume, per set, $60.00; Sheep, $84.00; Half Morocco, $96.00; Full Morocco, $108.00.

The fifth volume of this standard work contains some exceedingly important articles. Prof. George W. Gilmore discusses "Hammurabi and his Code" in a carefully written article, which shows a thorough knowledge of the literature on this important archæological subject. He also treats of the Hittites" and shows the same learning that he manifests in the article mentioned above.

Most recent encyclopedic works have been censured as being partisan in their attitude to the results of higher criticism. This judgment does not apply to our work. The article on the Hexateuch, by Prof. H. L. Strack, presents a conservative critical position. It is supplemented by one from the pen of Prof. J. D. Davis, of Princeton, who gives the traditional view on this subject, which is fundamentally important for students of O.T. literature. Prof. Davis writes in a calm judicial spirit, is eminently fair with the scholars whose position he contradicts, and his article indicates that he is thoroughly familiar with the vast literature of Hexateuchal Criticism.

This volume contains some very important historical and theological articles. Prof. Newman gives a sketch of "The Holy Roman Empire", which seems to us to be entirely too brief for such an important subject—occupying only 2½ columns. This of course is not the fault of the author. Prof. C. A. Beckwith's article on "God" is a fine example of the study of this subject from the standpoint of Biblical Theology and Philosophy.

Presbyterians will be interested in reading brief biographies of Archibald, Caspar, and Charles Hodge, by President Patton. Dr. B. B. Warfield treats "Imputation" with his well known exhaustive knowledge of theology and his characteristic lucid style. Dr. Warfield never fails to let his reader know exactly what he means.

Students of Missions will appreciate the comprehensive treatment of "Home Missions" and "Missions to the North American Indians."

In this volume the editors have maintained the high standard which they set for themselves in Vol. I.

JAMES A. KELSO.

CHRIST INVISIBLE OUR GAIN. By A. H. Drysdale, D.D. A. C. Armstrong & Co., 8mo, 320 pp. $1.25.

The author of this book is an Ex-Moderator of the English Presbyterian Synod and the present incumbent of St. Georges, Morpeth, England. From his pen have come also "The Epistle of St. Paul to Philemon" and a "History of Presbyterians in England". The present work, under its somewhat ungainly title, is an attempt to meet the difficulties of friends, "chiefly young men", over various problems, "not exclusively religious or scientific, but common to the whole range of knowledge". It is a homiletical apologetic, a series of talks or sermons on the text, "The things that are unseen are eternal". The customary three-fold division is followed. The first deals with the invisible realities of the "material, mental, moral, and religious order". The second takes up the historical argument in the "training of the first disciples, the originating of a Christian economy, the developing of a spiritual Kingdom, and the evoking of a Christian life and experience". The last speaks of "the gain of the in-

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visible Christ to faith, hope, love, joy, and spirituality in religion''. The argument follows the usual line of apologetic, with scant regard at times for the conclusions of late scholarship, as in his references to the Old Testament teaching on the Holy Spirit. Illustrations are taken from science, literature, philosophy, and the Bible. The literary style is labored and often obscured by the use of vague expressions. This feature of the style must hinder its usefulness to the class for which it is chiefly intended; as, for example, this from ''the gain to love'': ''The invisibleness of Christ has a manifest tendency and adaptation to secure the *most correct formation* of our love to him. It facilitates the birth and development of our love as an *evangelical* principle of attachment''. Italicised phrases, such as indicated, abound in the book and detract from the emphasis they are intended to give. To say that the book is ephemeral is not necessarily a criticism, except as it is a general criticism of the majority of books in this day of the flood of print. Ephemeral books and sermons, as well as daily food, are a necessity, and the author may have felt that this book would meet a local need. It will hardly do more. The mechanical features are excellent—clear, dark-faced type on featherweight paper, which make reading a pleasure and the workmanship a credit to the publishers. The author himself has seemed to think his work not entitled to an index.

U. S. GREVES, '95.

STUDIES IN CHRISTIANITY. By Borden P. Bowne. Houghton Mifflin Co. $1.50.

In the volume bearing this indefinite title are included six essays on the following subjects:— The Christian Revelation; The Incarnation and the Atonement; The Christian Life; The Modern Conception of the Kingdom of God; The Church and Moral Progress; The Church and the Truth. Our author proceeds on the assumption that religion itself is being 'progressively moralized', and that theology is therefore in need of a restatement in which the ethical aspects of revelation shall be accorded more suitable recognition than they have had in the past. In his vigorous application of this theory—in itself neither specially new nor original—Dr. Bowne goes to the opposite extreme. He makes the mistake of underestimating or neglecting every other phase of revelation save the one he is championing. As their titles indicate, many of the topics discussed lend themselves admirably to treatment from the point of view advocated in this book. It is when the attempt is made to deal with the incarnation and atonement on this basis only that the inadequacy of the method becomes apparent. On these great themes we still venture to believe that explanation—if there be for us any explanation at all—will be found along the line taken by such men as Dr. Denney rather than the one followed here. The first essay in the book is perhaps the best one, dealing as it does with such interesting questions as the definition of revelation, the peculiarities of the Christian revelation, the inspiration and infallibility of the Scriptures, etc. While his meaning is usually clear, our author occasionally makes use of very curious words, i. e., ''unclearness'', ''non-absolute'', ''non-natural'', and ''back-lying''. The key that he makes use of is undoubtedly valuable in unlocking many doors—that it is, however, the master-key of theology, that Dr. Bowne believes it to be, is not so evident.

JOHN W. CHRISTIE, '07.

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Literature.

THE TEMPLE. By Lyman Abbott. New York. The Macmillan Co. $1.25 net.

This work may be described as the third of a trilogy, if we may be permitted to borrow a word from the vocabulary of the drama. The two earlier volumes are entitled, "The Great Companion", and "The Other Room"; the latter describes immortality, the former, the Christian's faith in God. The volume before us goes into a discussion of the laws which govern the body and soul, not from the standpoint of the psychologist or physiologist but from that of the Bible. Let Dr. Abbott give us his aim in his own language: It is to act 'as an interpreter of the Biblical writers, to point out some of the laws of health of body and spirit, to interpret some of the counsels which those writers have given us as to the right use of both body and spirit, some of the conditions which they have indicated of a healthy, that is, holy, tenant, in a healthy, that is an obedient, body'. Dr. Abbott keeps his promise, for in fourteen chapters, beginning with the body, then taking up the various organs, passing to man's spiritual nature, and reaching the climax in his treatment of the greatest Christian virtue, love, he consistently gives the reader an exposition of Scripture teaching, 'the treasured experience of devout souls'.

JAMES A. KELSO.

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Alumniana.

CALLS.

Rev. A. B. Allison, class of 1902, has accepted a call to Uhrichsville, Ohio.

Rev. Silas Cooke, D.D., class of 1874, of Red Oak, Iowa, has accepted a call to Corning, Iowa.

Rev. R. B. Love, D.D., class of 1881, of Wooster, has accepted a call to Bellville, Ohio.

Rev. J. L. Weaver, D.D., class of 1883, of Denver, Col., has received a call from the First Church of Newton, Kan.

Rev. F. A. Cozad, class of 1898, pastor of the Harlansburg Church, Shenango Presbytery, has accepted a call to the churches of Corinth and Nebo, Ohio.

Rev. Franklin G. Schlotter, class of 1901, of Poke Run, Pa., has accepted a call from the church at Bowling Green, Ohio. Before going to his new field, Mr. Schlotter was presented with a well filled purse by his former congregation, as a token of their love and appreciation.

Rev. S. W. Young, class of 1893, of Mount Pleasant, Ohio, has received a call from the churches of Harrisville and North Hope, Pa.

A unanimous call has been extended to Rev. W. J. Hutchison, class of 1898, by the First Church of Kittanning, Pa.

Rev. R. L. Gaut, class of 1908, who has been supplying the Arlington Heights Church, Pittsburgh, since his graduation, has been unanimously called to be pastor of that congregation.

Rev. J. E. Giffin, class of 1892, of Utica, Pa., has accepted a call to New Lebanon, Pa.

Rev. D. P. MacQuarrie, class of 1905, has accepted a call to the Hiland Church, Perrysville, Pa. The Apple Ave. Church, Pittsburgh, of which Mr. MacQuarrie has been pastor since its organization four years ago, will likely be united with the Lemington Ave. Church, of which Rev. C. R. Zahniser is pastor.

Rev. Harvey G. Furbay, class of 1891, has received a call from the First Union Church of New York.

Rev. S. E. Elliott, D.D., class of 1876, of Crafton, Pa., has taken charge of the Mt. Washington Church, in Redstone Presbytery.

Rev. W. W. Montgomery, class of 1900, for several years pastor of the church at Georgetown, Ohio, has accepted a call to the church at Fairfield, Iowa.

Rev. W. D. Malcom, class of 1895, of North Vernon, Ind., has accepted a call to the Third Church of Cincinnati, Ohio.

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Rev. C. E. Shields, class of 1900, of Hawaii, has accepted a call to Defiance, Ohio.

Rev. R. A. Watson, D.D., class of 1874, of Columbus, Ohio, has been called to West Liberty, W. Va.

Rev. James E. Miller, class of 1900, of Mt. Prospect, Pa., Presbytery of Washington, has accepted a call to Bentleyville in the same Presbytery.

Rev. N. S. Fiscus, class of 1899, formerly of Blairsville, Pa., has taken up work at Rice's Landing, Pa.

Rev. D. S. Graham, class of 1901, lately pastor of the Beechwood Church, Parkersburg, W. Va., has taken up work in the Presbytery of Washington, D. C.

Rev. H. W. McCombs, class of 1900, has accepted a call to the church at Fort Pierce, Florida. The congregation of the First Church of Mt. Lebanon, where Mr. McCombs has had a very successful pastorate of three years, were very reluctant about considering his resignation.

Rev. W. F. Reber, class of 1897, has resigned the First Church of Hutchinson, Kan., to accept a call to Ellwood City, Pa.

Rev. Joseph Hamilton, class of 1893, of Washington, Pa., has received a call from the Buffalo Church, Presbytery of Washington.

Rev. Edgar W. Day, class of 1882, has resigned the Church of Uniontown, Ohio, and accepted a call from the Richland Church, W. Va., where he takes up work January 1.

INSTALLATIONS.

Rev. George E. Sehlbrede, class of 1896, was installed pastor of the Monaca Church on the evening of September 24. Rev. H. M. Potter presided, Rev. C. A. McCrea, of Oakmont, preached the sermon; Rev. T. B. Anderson, D.D., of Rochester, offered the prayer; Rev. W. A. Jones, D.D., of Knoxville charged the pastor, and Rev. J. A. Marquis, of Beaver, the people.

Rev. B. M. Price, D.D., class of 1878, was installed pastor at Waterford, Pa., October 7.

Rev. H. W. Kilgore, class of 1900, formerly of Fairchance, Pa., was installed pastor of the Long Run Church, Pa., October 19.

Rev. O. S. Fowler, class of 1903, on October 19, was installed pastor of the Beechspring and Hopedale Churches, Ohio.

Rev. Orville J. Hutchison, class of 1904, was installed pastor of the church at Natrona, Pa., on the evening of October 27. Rev. F. M. Thompson, D.D., presided; Rev. A. F. Walker preached the sermon; Rev. D. P. Williams charged the pastor, and Rev. L. W. Lewellen, the people.

Rev. William C. Ferver, class of 1907, was installed pastor of the Leatherwood and Licking Churches on the evenings of October 5 and 6. His address is now Curllsville, Pa.

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Rev. A. J. Montgomery, class of 1890, was installed pastor of the Oak Park Second Church, Chicago, Ill., on October 27. Dr. G. N. Luccock preached the sermon; Dr. E. P. Hill, who presided, charged the pastor, and Professor G. L. Robinson charged the people.

Rev. Rudolph P. Lippincott, who has been pastor at Donora, Pa., since his graduation in 1902, on Nov. 11 was installed pastor of the Calvary Presbyterian Church, Braddock, Pa. Rev. Percy H. Gordon, pastor of the First Church of Braddock, presided; Rev. Joseph F. Clokey preached the sermon; Rev. C. C. Hays, of Johnstown, delivered the charge to the pastor, and Rev. George W. Montgomery, of Allegheny, delivered the charge to the people. A reception and luncheon followed the ceremony.

The installation of Rev. A. I. Keener, class of 1904, as pastor of Westminster Church, University Place, Lincoln, Neb., took place on October 20. W. W. Lawrence, D.D., Thomas L. Sexton, D.D., and B. M. Long, D.D., took part in the services.

Rev. Hugh Alexander Smith, class of 1903, was installed pastor at Mannington, W. Va., November 30.

General Items.

The address of Rev. U. S. Greves is changed from Sherman St., Pittsburgh, to Aspinwall, Pa.

Rev. Charles Helliwell, Ph.D., class of 1901, has closed a very successful pastorate in the Second Church of Bellaire, Ohio, to take up work with a group of churches in Steubenville Presbytery, and will reside at Richmond, Ohio.

The address of Rev. J. F. Elder, class of 1897, is changed from Portsmouth, Ohio, to Denver, Col.

The address of Rev. D. G. Collins, class of 1886, is changed from Chieng Mai, Laos, to Wooster, Ohio.

The address of Rev. W. W. Morton, class of 1875, is changed from Allegheny, Pa., to St. Clairsville, Ohio.

Rev. John A. Marquis, D.D., class of 1890, who has been pastor of the First Church of Beaver, Pa., for the last four years, has resigned to accept the presidency of Coe College, Cedar Rapids, Iowa, and will assume the duties of his new position January 1, 1910.

The Coe College Courier of October gives an account of the enthusiastic reception accorded President Marquis.

"October 12th was a great day at Coe College. The arrival of President Marquis was the cause of much rejoicing among both the faculty, trustees and students, and a royal reception was given him. In the morning special exercises were held. At these exercises Dr. Marquis made a delightful speech, being most happily introduced by Dr. Burkhalter, president of the Board of Trustees.

"After the invocation by the Rev. John Arthur, pastor of Grace Episcopal Church, it fell to the lot of Dr. E. R. Burkhalter, as president of the

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Board of Trustees of the college, to introduce the new head of the institution. After referring to the many pleasant experiences which had come to him in connection with inauguration of previous presidents, and after commenting on the 'gentle violence' with which Dr. Marquis was greeted on his arrival in the city, Dr. Burkhalter said that he felt moved on this occasion to perpetrate his one joke—the joke which gave him the greatest pleasure—the joke which was really not a joke, but merely an innocent play upon a word—Coe. Cut off the last letter of Coe, and how happily it lends itself to combination. There is the Co-adjutor, the Co-efficient, Co-education and further, the abbreviation Co., meaning company. Then with all the enthusiasm and zeal and dignity which he could command, Dr. Burkhalter introduced to the company of trustees and faculty and students The Reverend J. A. Marquis, D.D., formerly of Beaver, Pennsylvania, now and ever after this time of Cedar Rapids. 'May he live long and prosper'."

The Interior also speaks in eulogistic vein of the election of Dr. Marquis to this position of honor.

"All the Presbyterians will rejoice with Coe College in its having found a new president after an acephalous year of uncertainty. The choice of the trustees, after a long and painstaking search, is Dr. John A. Marquis, pastor of the First Church of Beaver, Pennsylvania, and it is assuredly a choice to inspire confidence in the wisdom of the trustees and in the future of the school. Dr. Marquis is, in personality, in equipment and in experience of life, one of the strongest men of his generation in the Presbyterian ministry. He will be a leader in every necessary sense—in character inspiration for the students, in scholarly ideals for Coe's high-grade faculty, and in executive vigor for the institution relative to its material interests. With its new Carnegie science building added to its former equipment and with almost half a million dollars of invested endowment, Coe is in a position of promise enjoyed by few colleges west of the Mississippi."

On October 24, the Hazelwood Church, of which Rev. U. W. MacMillan, class of 1895, is pastor, observed the 40th anniversary of the founding of the church. On that day, at a well attended communion service, eleven new members were received, making the present resident membership upward of five hundred.

The 35th anniversary of the organization of the Amity Church of Dravosburg, Pa., Rev. M. M. Rodgers, class of 1903, pastor, was celebrated November 21.

Since Rev. C. D. Fraser, class of 1907, took charge of the churches of Clarksburg and Ebenezer, Pa., last June a manse costing $2,600 has been secured.

Rev. S. L. Boston, class of 1886, who has been engaged as evangelist by the Presbytery of Huntingdon for more than two years, is now doing general evangelistic work.

Dr. J. H. Shields, class of 1872, is now pastor of the Fifth Presbyterian Church of Spokane, Washington. This church was organized by the present pastor May 5, 1905. A church edifice was built in 1907 and a parsonage will very soon be completed. With the finished outfit the church will be one of the best furnished Presbyterian churches in Spokane.

Rev. Charles L. Chalfant, class of 1892, was elected moderator of the New Synod of Idaho, which met at Twin Falls, Idaho, October 12; J. H. Barton, class of 1884, was the convener.

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Rev. John W. Little, class of 1872, is now pastor of the Presbyterian Church of Plover, Iowa, where he began work July 24th.

Rev. S. C. Orr, class of 1902, has been elected moderator of the Presbytery of Twin Falls.

The church building at Sedan, Minn., has been renovated within and without at a total expense of nearly $200. The attendance is good, several persons have united with the church during the year, and the work is generally prosperous. Recently the pastor, Rev. John H. Mark, class of 1901, and his estimable wife were genuinely surprised by the sudden visit of a large portion of the congregation who brought many substantial tokens of their love, both in hard cash and valuable supplies. Also a good start is made in the work of securing funds for the purchase of a manse.

Rev. Robert Laird Stewart, D.D., class of 1869, this year completes his twentieth year as professor in the Theological Seminary of Lincoln University. During this period of service he has written three notable books: "The Land of Israel", "Memorable Places Among the Holy Hills," and "Sheldon Jackson"; the first of which has gone into the eighth edition.

Scotia Seminary, of which Rev. A. W. Verner, D.D., class of 1881, has lately been made President, this year has an enrollment of about 280 students. The eagerness of the colored people to have the benefit of such a school as Scotia is seen in the great number of applications received. Altogether something over 400 new applications were received this term, out of which number not more than about 80 could be accepted, as 200 or more of the old students returned.

Following are the titles of papers read by alumni of the Seminary before the Presbyterian Ministers' Association of Pittsburgh and vicinity, at their meetings held Monday morning of each week: September 20, Rev. G. M. Kerr, D.D., class of 1871, "Hyper Calvinism". September 27, Professor A. S. Hunter, class of 1885, "Lord Byron and his Work". October 4, Rev. J. S. Axtell, D.D., class of 1874, "The Fundamental Errors of Idealism". October 18, Rev. W. L. McClure, D.D., class of 1893, "Church Union". November 15, Rev. F. M. Silsley, D.D., class of 1898, "Social Christianity".

The West Twenty-third Street Church, New York City, of which Rev. H. G. Mendenhall, D.D., class of 1874, is pastor, has been observing the first anniversary of its organization. Conditions are encouraging both in respect to attendance and financial income. All the societies of the church are doing well, while the membership is steadily increasing. The total receipts are $5,746, being an average of $37 per member. A new feature will be the opening of the manse this winter for religious work.

Rev. W. E. Oller, D.D., class of 1878, who for more than 27 years has been pastor of the First Church of Butler, Pa., has asked his congregation to unite with him in asking the Presbytery of Butler to dissolve the pastoral relation. This request, which was made necessary by the ill-health of Mr. Oller, was reluctantly granted by the congregation.

Owing to ill-health, Rev. Hughes O. Gibbons, D.D., class of 1876, has resigned the Pine Street Church, Philadelphia, where he has been pastor for 28 years.

Rev. William G. Reagle, class of 1891, has resigned the pastorate of the Central Church, Philadelphia, Pa.

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Alumniana.

Rev. D. P. MacQuarrie, class of 1905, who lately took up work at the Hiland Church in Perrysville, Pa., was greatly surprised by a gift from the Ladies' Aid Society of his church, in the form of money with which to purchase a horse. These people are thoroughly united in their support and appreciation of their new pastor and his wife.

The churches of Concord and Goheenville, Pa., of which Rev. R. J. Roberts, class of 1894, is pastor, are doing progressive work along many lines. The former church has been undergoing extensive repairs and will be rededicated as soon as these are completed; the latter, on Nov. 7 had the largest communion service in its history. The building was crowded, even the space in the aisles being used, and fourteen new members were received into the Church.

The address of Rev. A. J. Compton has been changed from Elsinore, Cal., to Tarpon Springs, Fla.

Rev. J. M. Kyle, D.D., class of 1880, formerly missionary in Brazil, has taken up work among the Portuguese in Massachusetts, under the auspices of the Congregational Home Missionary Society. His present address is 271 Gibson St., Lowell, Mass.

Since his graduation last May, Rev. L. W. Cunningham has spent a very busy and profitable time with the three missions over which he has charge in connection with his work as assistant pastor of Grace Church, St. Louis, Mo. At one of these, Wellston Chapel, the reports are particularly encouraging. On Nov. 7, after a two weeks' series of services, 13 members were received into the Church; the enrollment of the Sunday School has been increased from 35 to 75, with an average attendance of 66 during the last three months; a cradle roll with an enrollment of 18 has been worked up; and the prospects for an organized church in the near future are very favorable.

Rev. W. A. Jones, class of 1889, pastor of the Knoxville Church, Pittsburgh, Pa., has been appointed a member of the Synodical Permanent Committee on Presbyterian Brotherhood.

Rev. Larimore C. Denise, post-graduate 1904-5, and his wife were very happily surprised on the seventh anniversary of their marriage by a large number of their congregation, who took possession of their home while they were enjoying dinner at the home of a friend. Among other pleasant features of the evening were the presentation of a seal shopping bag containing a gift of silver from the ladies of the church to Mrs. Denise, and a present of gold from the men to Rev. Denise.

Rev. T. D. Logan, class of 1874, during a visit with his brother, Mr. George B. Logan, occupied the pulpit of the North Presbyterian Church, Allegheny, Pa., November 21.

Westminster Church, Harrisburg, Pa., of which Rev. H. A. Grubbs, class of 1893, is pastor, is in the midst of an effort to liquidate a remaining indebtedness of $22,000. When Mr. Grubbs became pastor, four years ago, the debt was $24,000 and the people were discouraged with the burden. Church life was at a very low ebb. Since then the church has grown numerically and spiritually. Its membership is now 350, the current expenses have been met, the benevolences in some instances quadrupled, a gradual reduction of the debt has taken place, and the present movement has been made possible. Practically half the amount necessary has been pledged and enough bonds have already been redeemed to reduce the debt to less than $20,000. The success of the movement seems to be assured.

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It is proposed to make the church a memorial to its founder, the Rev. William A. West, who recently died after 57 years of active service in the Presbytery of Carlisle.

On Sunday, Nov. 15, Rev. J. B. Reed, class of 1863, celebrated his 21st anniversary as pastor of the Laurel Hill Church. Some facts, taken from a synopsis of the work of the church given by Dr. Reed at this time may be of interest to some who had not the privilege of participating in this service. Laurel Hill is the oldest church west of the Allegheny Mountains, it having been established in the year 1776. When Dr. Reed took charge 21 years ago the church building was a two-story brick structure which was condemned in 1897, and the present fine country church with its large auditorium, Sunday School rooms, kitchen, and pastor's study, was built. In 1892 a beautiful parsonage was built. The church has also purchased a house and lot for the sexton to live in. A few years ago, Judge J. C. Work, a son of the church, purchased 10 acres of ground adjoining the old cemetery and gave the church a free deed for the same. During recent years the church has established a Memorial Fund of over $7,000. The interest of this goes to help pay the pastor's salary. This fund is mostly money willed to the church by deceased members to perpetuate their name in the church and each is known by its individual name. Laurel Hill stands second on the roll of honor of money contributed to missions in Redstone Presbytery, and the pastor has always gone to Presbytery with a clear report of all money paid up. During Dr. Reed's pastorate a great many young men have gone out from the church into other fields of labor and are doing good work in the world.

Rev. Vaclav P. Backora, class of 1905, who is pastor of the Bohemian Presbyterian Church, New York City, is working toward the Master's degree at the New York University Graduate School, and expects to finish this Spring.

Rev. T. Pliny Potts, class of 1894, who has lately been received into the Presbytery of Ft. Wayne, has under his care a City Rescue Mission in Ft. Wayne, Ind., of which he and Mrs. Potts are superintendents. He is also doing some mission work in what is known as the Rolling Mill district of that city. This work is under the care of the Third Presbyterian Church, in the Sunday School of which church Mr. Potts has charge of a large and growing Men's Bible Class.

Early in the fall the Knoxville Church, Pittsburgh, Pa., celebrated the reopening of its building after extensive repairs, and at the same time paid a tribute of honor to the pastor, Rev. W. A. Jones, D.D., class of 1889. During the summer the church was thoroughly renovated, repainted and frescoed, and new carpet laid, at a total cost of $1,500. A new pulpit in celebration of the 20 years' service of Dr. Jones was installed, and a tablet was placed upon it, bearing the inscription, "This pulpit presented in recognition of the 20 years' pastorate of Rev. W. A. Jones, D.D."

Rev. William Gaston, D.D., LL.D., class of 1861, conducted his one hundred and sixty-fifth communion service at the North Presbyterian Church, Cleveland, Ohio, Sunday, December 5. It was the occasion of his twenty-ninth anniversary as pastor of that congregation. Two years ago he was made pastor-emeritus. During the twenty-nine years he has married 2,500 couples, has conducted 2,000 funerals, and has received 2,500 persons into the church membership. In this period he assisted in organizing the South, Westminster, Glenville, and Boulevard Churches. In his address he referred to the great changes that had come to the parish of the North Church in the twenty-nine years. There were nine accessions at this

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service and more than six hundred were present. In fact, at every one of the one hundred sixty-five communion services Dr. Gaston received members into the Church. He gave it as his opinion that the future prospects of the Church were bright.

Many of the alumni have sent us copies of the Weekly Bulletins of their Churches. These Bulletins show that the Western Theological Seminary has reason to be proud of her alumni; they are preaching the Gospel and are working with patience and zeal for the advancement of the Kingdom of God.

The Punjab Mission of the Presbyterian Church in U. S. A., occupying the Province of the Punjab in British India, celebrated the seventy-fifth anniversary of its founding at Lodiana on Friday, Nov. 5th, Monday, Nov. 8th, and Tuesday, Nov. 9th. Our Seminary is especially interested in this anniversary, as two of our alumni delivered formal addresses on this occasion. Rev. C. B. Newton, D.D., class of 1867, spoke on "Some Teachings of the Experience of Forty Years", and his brother, Rev. F. J. Newton, of the class of 1870, on "The Reminiscenses of Twenty-eight Years' Work in Ferozepore". This Mission was founded by two graduates of the Western Theological Seminary. Rev. John C. Lowrie, D.D., class of 1829, and Rev. John Newton, D.D., class of 1834. They entered the Punjab before the days of British occupation, when a man took his life in his hands the moment he crossed the border. To-day the Punjab Mission is one of the strongest in India, and graduates of the Western Theological Seminary have had an honorable part in all the success achieved by the Church in this province of India. In addition to those mentioned above we have Rev. J. C. R. Ewing, D.D., LL.D., Principal of the Forman Christian College, class of 1879, and Rev. E. P. Newton, D.D., class of 1873, as our representatives.

At the recent meeting of the Synod of West Virginia several alumni of the Seminary took an active part in the work of the session. The Synod met in the First Church of Clarksburg, of which Rev. Henry T. McClelland, D. D., class of 1878, is pastor. A recent article in the Presbyterian Banner speaks of his work in enthusiastic words. "Dr. McClelland, who is giving to Clarksburg Presbyterians the very cream of a lifetime rich with varied and fruitful experience, North and South, welcomed us to the homes of the city, the hearts of the people, the hilltop visions and ground-floor opportunities of Clarksburg, with such eloquence as made memories of old Montour, Sixth Church, Western Seminary, Bellefield, and Freedmen's Board seem but the fading shadow of an effulgent glory." The Rev. J. J. Srodes, class of 1890, was elected Moderator of the Synod, and Dr. McClelland was appointed chairman of the Synod's Committee on Home Missions, with Rev. George W. Pollock, class of 1881, Secretary. Rev. J. C. Ely, D.D., the retiring Synodical Superintendent of Home Missions, is also a graduate of our Seminary, class of 1877.

The Synod of Pennsylvania met in the First Presbyterian Church, York, Pa., October 26, 1909. The Rev. Calvin C. Hays, D.D., class of 1884, pastor of the First Church of Johnstown, was elected moderator at the opening of the afternoon session. The election was made by acclamation, Dr. Hays' name being the only one placed in nomination. This great honor was worthily conferred by the Synod, as Dr. Hays has done a great work for the Presbyterian Church in Johnstown, and has made his influence felt in the various channels of Presbyterial and Synodical work throughout Western Pennsylvania.

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On December 5 the Church at Barnesville, Ohio, celebrated the tenth anniversary of the pastorate of Rev. E. A. Culley, class of 1894. During this time more than 400 persons have been received into the Church; the present membership is reported at 440; and a new church building has been erected and paid for at a cost of $40,000.

Last May Rev. D. H. Johnston, class of 1907, was called to the Rosewood Avenue Church, Toledo, Ohio. The "Toledo Blade" of December 6th, had the following notice of his work there: "Rosewood Avenue Presbyterian Church at the service yesterday morning received into membership 42 persons, most of whom were adults, including 23 heads of families and 7 whole families. Of the new members 34 were received on confession of faith and 8 by letter from other churches. During Rev. Johnston's pastorate of only seven months 84 new members have been received, of whom 59 have come into the church on confession of faith. The attendance, especially at the evening services, which are usually of an evangelistic character, has increased rapidly."

On the evening of Friday, December 17, the congregation of the Knoxville Church, Pittsburgh, Pa., held a special meeting in celebration of the twentieth anniversary of the wedding of the pastor, Rev. W. A. Jones, D.D., class of 1889, and his wife. A fine musical program was rendered and refreshments were served. Dr. Jones is a graduate of Washington and Jefferson College, and during the first year of his pastorate at Knoxville married Miss Etta A. Martin, of Washington, Pa., whom he had met while a student at college.

Early in December a very successful revival meeting was held in the Church at Plumville, Pa., Rev. A. C. Powell, class of 1904, pastor. The communion service which closed the meeting was the largest in that church for many years. Twenty-two members were received, sixteen on confession of faith and six by letter; eight adults were baptized.

At the communion service held December 5, twenty-one new members were received into the Church at Twin Falls, Idaho, of which Rev. John Gourley, class of 1877, is pastor.

The First Church of Punxsutawney, Pa., lately celebrated its twenty-fifth anniversary. On Sunday, November 28, an historical sermon was preached by the pastor, Rev. Charles A. Clark, D.D., class of 1890. On the following Thursday, Rev. J. S. Helm, class of 1882, the first pastor of the church, preached a sermon, and on Friday evening short histories of the work of all the societies were given, as well as an address on the early history of the church by Mr. Helm. These exercises were concluded by a social time, when many of the old members renewed the friendships of former days. The closing meeting of the celebration was a communion service held on December 5, and was one of the largest in the history of the church. The story of the past twenty-five years is full of encouragement and the people begin the work of the next quarter century with faith and buoyant hope.

Mr. H. W. Stewart, of the Senior Class, who has been looking forward to work in the Foreign Field, has received appointment to Siam by the Presbyterian Board of Foreign Missions, and will leave for that field next summer.

Mr. Alexander P. Kelso, Jr., of the Senior Class, has been appointed Rhodes Scholar from the State of Pennsylvania, and expects to enter Oxford University next October. The appointment is for three years and entitles the holder to an annual stipend of $1,500.

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Alumniana.

Rev. R. E. Anderson, class of 1878, recently preached his tenth anniversary sermon as pastor of the Presbyterian Church of Onarga, Ill. In recognition of the successful pastorate of Rev. Anderson, the congregation tendered a very delightful reception. Refreshments were served and a much enjoyed program was given.

Rev. George R. Edmundson, class of 1892, was elected stated clerk of the Synod of Colorado at the meeting in October.

Faculty Notes.

Dr. Christie gave a lecture on "John Calvin and His Times" at the Reformed Presbyterian Church, Pittsburgh, Pa., December 14.

Dr. Breed lectured at St. Louis in the Central Y. M. C. A. auditorium Thanksgiving night on "The Romance of Algiers". The Interior has the following comment: "To those who know Dr. Breed, no comment on the quality of the lecture is necessary. Coming on that night the audience of course in numbers was not commensurate with the rare treat provided. A good many pastors were present who were students at McCormick Seminary when Dr. Breed was pastor of the Church of the Covenant, Chicago, as were also S. J. Niccolls, D.D., and Herrick Johnson, D.D., associates of Dr. Breed's for years. The lecture was illustrated with magnificent dissolving views colored by the nature process, Dr. Breed's own invention." The following Sunday Dr. Breed occupied the pulpit of the West Church.

During the past quarter Dr. Schaff has attended two meetings of the Assembly's Committee on an Intermediate Catechism.

Dr. Farmer has been lecturing one hour weekly to a club of East End ladies, most of whom are members of Presbyterian Churches of that section of the city. The general theme of his lectures was "The Practical Teachings of the Pauline Epistles."

Dr. Fisher delivered the anniversary address at the New Covenant Mission on December 7. This is the very successful Jewish Mission conducted by Mr. Maurice Ruben.

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General Information.

Donations

Rev. James H. Lyon, class of 1864, pastor of the Congregational Church, Central Falls, R. I., has contributed the sum of $200 to establish a loan fund, to be called the "James H. Lyon Student Loan Fund", from which needy students can borrow small sums of money at a low rate of interest. In making this gift Mr. Lyon speaks in grateful remembrance of assistance, financial and educational, which he received at the Western Theological Seminary.

The Seminary is rejoicing in a new stereopticon of the latest and best design, with all necessary appliances, including a fine enameled screen. This instrument is the gift of Mr. Samuel Ewart, one of our directors. It is a double dissolving lantern, with four and one-half inch condensers and two pairs of Darlot objectives—1/2 and 4x4. We will now be able to do full justice to the illustrated lectures of the specialists who visit us, and present their views in a way creditable both to themselves and us.

Since the publication of the October number of the Bulletin the following contributions have been made for the support of the Foreign Department:

Presbyterian Church of West Sunbury, Pa.....	$ 9.00
Mr. John H. Converse	100.00
First Presbyterian Church, Wilkinsburg, Pa.....	25.00
Brighton Road Presbyterian Church, Allegheny, Pa....	15.00
Knoxville Presbyterian Church, Pittsburgh, Pa.....	10.00
Presbyterian Church of Freeport, Pa.....	18.00
East Liberty Presbyterian Church, Pittsburgh, Pa.....	50.00
Presbyterian Church of Homestead, Pa.....	10.00
Rosewood Avenue Church, Toledo, Ohio.....	7.50
North Church, Allegheny, Pa.....	50.00
Total	$294.50

Lectures

During the first term the students have had the privilege of listening to the following lecturers, each a specialist in the field to which his subject belongs.

Rev. William H. Jeffers, D.D., LL.D.
Oct. 12-16—"Early Irish and Scotch Missionaries."

Edgar J. Banks, Ph.D.
Nov. 1— "The Long Lost Hittites."

Rev. James H. Snowden, D.D., LL.D.
Nov. 22— "The Wonders of Human Speech."

Rev. J. Beveridge Lee, D.D.
Nov. 23— "Worship."

Rev. G. W. Montgomery, D.D.
Dec. 13— "The Foreign Speaking Man's Claim on the Ministry."

Rev. John Thomas,
Sept. 27— "The Joy of the Ministry."

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The following are a few of the numerous expressions of appreciation which have come to us in regard to the Bulletin:

"This is a 'happy thought' and deserves an 'aeroplane'. I send you a mite to help supply the motor".

"Dr. Gregg's article was well worth the price of the Bulletin".

"A good thing. Keep on giving us the results of your digging".

"Am well pleased with the first issue of the Bulletin".

"I heartily welcome the introductory issue of the Bulletin of the Western Theological Seminary. It is just the thing".

"Much pleased with the first number".

"I read it with much interest and profit".

"I am of the class of 1870 but have a warm place in my heart for my *alma mater,* and wish to keep in touch with its life. I am delighted with the plan and scope of the Bulletin. It is fine".

"I like the idea of a quarterly review, and hope it will be a defender of the old theology along the whole line of attack as well as an up-to-date Bulletin of the Seminary".

"I believe that in beginning such a publication you have made a master stroke, and the first issue was fine".

Errata in Biographical Catalogue.

It is with great regret that we announce the fact that a very serious typographical error has slipped into our Biographical Catalogue in the sketch of Rev. Hunter Corbett, class of 1862. We shall take it as a favor if all readers of the Bulletin who have a copy of the Catalogue will make the necessary correction in their copies. The sketch is on p. 119 and is complete without the last statement "d 1908"; the asterisk preceding the name should also be removed.

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No Library of a graduate of the Western Theological Seminary can be complete without this handsome volume of our Biographical Catalogue. It contains an accurate record of all professors and alumni, together with every partial student of this Seminary, comprising 2098 matriculated students, over 1000 of whom are now living. Sign and mail the blank below.

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CATALOGUE NUMBER

Vol. 11 FEBRUARY, 1910

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CATALOGUE
1909-1910

THE BULLETIN
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PUBLISHED FIVE TIMES DURING THE YEAR: IN JANUARY, FEBRUARY, APRIL, JULY AND OCTOBER, BY THE

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1910

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CALENDAR FOR 1910

THURSDAY, FEBRUARY 10TH

Day of Prayer for Colleges.

THURSDAY, APRIL 28TH

Written examinations at 9:00 A. M.; continued Friday, April 29th, and Saturday, April 30th.

SABBATH, MAY 1ST

Seniors' communion service at 3:00 P. M. in the Chapel.

MONDAY, MAY 2ND

Oral examinations at 9:15 A. M.; continued Tuesday, May 3d, and Wednesday, May 4th.

THURSDAY, MAY 5TH

Annual meeting of the Board of Directors in the Chapel at 10:00 A. M.

THURSDAY, MAY 5TH

Commencement exercises. Conferring of diplomas and address to the graduating class, 3:00 P. M., First Presbyterian Church, Pittsburgh.

FRIDAY, MAY 6TH

Annual meeting of the Board of Trustees at 3:00 P. M., in the President's Office, 731 Ridge Ave.

SESSION OF 1910-11

TUESDAY, SEPTEMBER 20TH

Reception of new students in the front lecture room at 3:00 P. M. Matriculation of students and distribution of rooms in the Chapel at 4:00 P. M.

WEDNESDAY, SEPTEMBER 21ST

Opening address in the Chapel at 10:30 A. M., Rev. Professor David S. Schaff, D. D.

TUESDAY, NOVEMBER 15TH

Semi-annual meeting of the Board of Directors in the Chapel at 2:00 P. M.

WEDNESDAY, NOVEMBER 16TH

Semi-annual meeting of the Board of Trustees at 3:00 P. M. in the parlor of the First Presbyterian Church, Pittsburgh.

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Annual Meeting, Thursday before second Tuesday in May, in the Chapel, at 10:00 A. M. Semi-Annual Meeting, third Tuesday in November, in the Chapel at 2:00 P. M.

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Professor of Didactic and Polemic Theology
723 Ridge Avenue, N. S., Pittsburgh, Pa.

REV. DAVID RIDDLE BREED, D. D.
Professor of Sacred Rhetoric and Elocution
123 Dithridge Street, Pittsburgh, Pa.

REV. DAVID S. SCHAFF, D. D.
Professor of Ecclesiastical History and History of Doctrine
737 Ridge Avenue, N. S., Pittsburgh, Pa.

REV. WILLIAM R. FARMER, D. D.
Assistant Professor of New Testament Exegesis
Edgewood Park, Pa.

REV. WILLIAM H. JEFFERS, D. D., LL. D.
Lecturer on Ecclesiastical History
Los Angeles, Cal.

REV. D. E. CULLEY.
Instructor in Hebrew and Tutor for Foreign Students
1209 Resaca Place, N. S., Pittsburgh, Pa.

GEORGE M. SLEETH.
Instructor in Elocution
721 Forest Ave., Avalon, Pa.

CHARLES N. BOYD.
Instructor in Music
Edgewood Park, Pa.

REV. S. J. FISHER, D. D.
Librarian and Instructor in Christian Ethics and Missions
5611 Kentucky Ave., Pittsburgh, Pa.

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SPECIAL LECTURES

EDGAR J. BANKS, PH. D.

"The Long Lost Hittites"

REV. WILLIAM H. JEFFERS, D. D., LL. D.

"Early Irish and Scotch Missionaries"

I. "Patrick and Ireland"
II. "Columba and Scotland"
III. "Irish Missionaries in Northumbria"
IV. "Columbanus and Eastern France"

REV. J. BEVERIDGE LEE, D. D.

"Worship"

REV. G. W. MONTGOMERY, D. D.

"The Foreign Speaking Man's Claim on the Ministry"

T. H. P. SAILER, PH. D.

"The Education of the Church in Missions"

I. "The Place of Missions in Religious Education"
II. "The Educational Principles to be followed in Teaching Missions"
III. "The Materials for a Course in Missions"
IV. "The Necessary First Step—The Training of Missionary Teachers"
V. "The Application of Missionary Education to the Whole Church"

REV. JAMES H. SNOWDEN, D. D., LL. D.

"The Wonders of Human Speech"

REV. JOHN THOMAS.

"The Joy of the Ministry"

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AWARDS: MAY, 1909

THE DIPLOMA OF THE SEMINARY

was awarded to

Leva Weir Cunningham
Albert Irwin Good
Arthur Laughlin Hail
Dimitry Halenda
William Homer Hoover
Harry Clinton Hutchison
Charles Richard Miller
Thomas Hill Montgomery
Eli Miller Mowry
William Harvey Orr
Edwin Byron Townsend
John Willison Witherspoon, Jr.

SPECIAL CERTIFICATES

were awarded to

CHESTER ARTHUR CLARK,

FREDERICK PAROULEK.

The Degree of Bachelor of Divinity

was awarded to

REV. JOSIAH ROBERT LOUGHNER,

REV. JAMES SIDNEY PITTINGER

The Post-Graduate Scholarship

was awarded to

WILLIAM HARVEY ORR.

The Prize in Homiletics

was awarded to

WILLIAM HARVEY ORR.

The Prize in Hebrew

was awarded to

J. W. WITHERSPOON, JR.

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STUDENTS

FELLOWS

Rev. Josiah Robert Loughner.....Marburg, Germany
Washington and Jefferson College, 1904
Western Theological Seminary, 1908

Rev. William Harvey Orr.....Mingo Junction, Ohio
Clarion Normal School, 1902
Western Theological Seminary, 1909

GRADUATE STUDENTS

†Rev. Henry Vernon Baker.....Bellevue, Pa.
Western Theological Seminary, 1908

†Rev. Francis Wayland Crowe.....Westwood, Carnegie, Pa.
Oberlin Theological Seminary, 1902

†Rev. Frederick Rodgers Dent.....Gibsonia, Pa.
Western Theological Seminary, 1908

Rev. William Warden Dinsmore.....Webster, Pa.
Western Theological Seminary, 1907

Rev. James Hood Lawther.....Pittsburgh, Pa.
Western Theological Seminary, 1901

Rev. John McMillan.....Tower Hill, Ill.
McCormick Theological Seminary, 1888

†Rev. Errett Burgess Quick.....Braddock, Pa.
Bethany College, 1907

†Rev. Morton McCaslin Rodgers.....Dravosburg, Pa.
Western Theological Seminary, 1903

†Rev. George Perry Stewart.....Freeport, Pa.
Western Theological Seminary, 1904

Rev. Charles Edwin Swart.....Washington, Pa.
Western Theological Seminary, 1908

†Rev. Thomas Ewing Thompson.....Emsworth, Pa.
Western Theological Seminary, 1903

†Rev. Charles Beam Wingerd.....Pittsburgh, Pa.
Union Biblical Seminary, 1900

† Candidate for the degree of Bachelor of Divinity.

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SENIOR CLASS

Stanley Vanzant Bergen, Petersburg, Pa.....S. H., 14
Washington and Jefferson College, 1905

William Franklin Byers, Vandergrift, Pa.....M. H., 37
Grove City College, 1907

Bertram Huston Conley, Wooster, Ohio.....M. H., 52
University of Wooster, 1908

Franklin Floyd Graham, Callery, Pa.....M. H., 21
Grove City College, 1907

Oresta Carroll Gross, Cairo, Mo.....M. H., 10
Missouri Valley College, 1906

Alexander Peebles Kelso, Jr., Dehra Dun, India.....S. H., 9
Washington and Jefferson College, 1906

Ernest Barber Lawrence, Grove City, Pa.....20 Clifton Ave., N. S.
Grove City College, 1906

George Samuel Macaulay, Glace Bay, Nova Scotia.....M. H., 51
Franklin College, Ohio, 1907

Angus John MacInnis, South Cove, Nova Scotia.....S. H., 13
Franklin College, Ohio, 1907

Homer George McMillen, Loysville, Pa.....M. H., 51
Washington and Jefferson College, 1907

Frank Stanley Montgomery, Sandy Lake, Pa.....M. H., 23
Grove City College, 1907

Thomas Clinton Pears, Jr., Pittsburgh, Pa.....S. H., 12
Princeton University, 1907

Robert Rush Reed, DuBois, Pa.....S. H., 17
Princeton University, 1907

Henry Alexander Riddle, Jr., Chambersburg, Pa.....S. H., 18
Washington and Jefferson College, 1907

Theodore Rudolph Schmale. N. S., Pittsburgh, Pa.....516 Liberty St.
Eden Theological Seminary, 1906

Robert Jackson Sheilds, Cadiz, Ohio.....306 Wabash Ave., N. S.
Franklin College, Ohio, 1907

Herbert Walker Stewart, Grove City, Pa.....M. H., 13
Grove City College, 1907

George Taylor, Jr., N. S., Pittsburgh, Pa.....M. H 19
Western Reserve University, 1902

Bartholemew Tron, Waldensian Valley, Italy.....M. H., 10

George Smith Watson, Frankfort, Ky.....M. H., 14
Central University, 1905

PARTIAL

Francesco Paolo Patrono, Taranto, Italy.....M. H., 47
"The German Theological School of Newark, N. J.", Bloomfield, N. J.

Agatino Santuccio, New York, N. Y.....M. H., 33
"The German Theological School of Newark, N. J.", Bloomfield, N. J.

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MIDDLE CLASS

Charles Clair Cribbs, Clarksburg, Pa.....S. H., 20
Grove City College, 1908

Harry Lavan Earnest, Wolfsburg, Pa.....M. H., 20
Albright College, 1907

Wilhelm Gotthart Felmeth, Moravia, Pa.....S. H., 10
Westminster College, Pa., 1908

Henry Geddes, Pittsburgh, Pa.....309 Oakland Ave.
University of Wooster

George Lang Glunt, Pittsburgh, Pa.....S. H., 10

Arthur Minton Guttery, Washington, Pa.....S. H., 16
Washington and Jefferson College, 1907

William Herron Hezlep, Pittsburgh, Pa.....S. H., 16
Westminster College, Mo., 1908

John Lynn Howe, Scotch Hill, Pa.....M. H., 50
Grove City College, 1907

Reuel Emerson Keirn, Barnesboro, Pa.....M. H., 45
Grove City College, 1908

George Kmeczik, Buczlo, Hungary.....527 Ridge Ave., McKees Rocks, Pa.
Gymnasium in Eperjes, 1905

Wilbert Blake Love, Brookville, Pa.....S. H., 7
Grove City College, 1906

Malcolm Angus Matheson, Little Narrows, Nova Scotia.....M. H., 6
Franklin College, Ohio, 1908

John Ambrose Oldland, Dawson, Pa.....M. H., 55
Grove City College, 1908

Francis Edward Reese, Girard, Pa.....M. H., 39
University of Wooster, 1908

Matthew F. Smith, Falls Creek, Pa.....S. H., 19
Grove City College, 1906

Eugene Vecsey, Goncz, Hungary.....M. H., 42
Gymnasium in Iglo

Lewis A. Worley, Mercer, Pa.....S. H., 15
Grove City College, 1908

PARTIAL

Henry Earnest Beseda, Mt. Calm, Texas.....M. H., 54
Baylor University

Horace Charles Currie, Duquesne, Pa.....32 S. 7th St.

Hibbard G. Howell, N. S., Pittsburgh, Pa.....M. H., 22
Pennington Seminary

James Payson Jack, Livermore, Pa.....1691 Perrysville Ave., N. S.
University of Indiana, 1897

Benton V. Riddle, N. S., Pittsburgh, Pa.....16 Clifton Ave.

Pierre Weber, Pittsburgh, Pa.....5600 Penn Ave.
University of Pittsburgh, 1904

H. Luther Wilson, Braddock, Pa.....506 Fourth St.
Upsala College, Kenilworth, N. J., 1906

Frank Johnston Woodward, Indiana, Pa.....M. H., 44
Indiana Normal School, 1908

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JUNIOR CLASS

James Hillcoat Arthur, Shanghai, China.....M. H., 11
University of Wooster, 1909

Harry Henderson Bergen, Petersburg, Pa.....S. H., 11
Washington and Jefferson College, 1909

Harry Hartzler Bird, Somerset, Pa.....M. H., 7
Albright College, 1909

Percy Earle Burtt, N. S., Pittsburgh, Pa.....M. H., 15
University of Pittsburgh, 1908

John Calvin Ely, Jr., Finleyville, Pa.....M. H., 27
Washington and Jefferson College

Harry John Findlay, Millersburg, Ohio.....M. H., 54
University of Wooster, 1908

Frank Hornicek, Albion, Pa.....M. H., 41
Dubuque College, 1909

Theodore Halenda, McKees Rocks, Pa.....148 Ohio St.

James Charles Hughes, Ellsworth, Pa.....3932 Duquesne Ave., N. S.
Washington and Jefferson College

James Norman Hunter, Grove City, Pa.....M. H., 25
Grove City College, 1909

Orris Scott McFarland, Iberia, Ohio.....M. H., 5
Ohio Wesleyan University, 1909

Angus Gordon MacRury, Portmorien, Nova Scotia.....S. H., 8
Washington and Jefferson College, 1909

John Allison MacRury, Portmorien, Nova Scotia.....S. H., 8
Washington and Jefferson College, 1909

Nicholaus Pazar, Eperjes, Hungary.....M. H., 29
Gymnasium in Eperjes, 1905

John Sirny, Derry Pa.....M. H., 40
Dubuque College, 1909

David Ryan Thompson, Grove City, Pa.....M. H., 43
Grove City College, 1907

Henry Bogart Thompson, Grove City, Pa.....M. H., 30
Grove City College, 1908

Edward James Travers, Jersey City, N. J.....M. H., 59
Franklin College, Ohio

Pasquale Vocaturo, Nocera Tirinesi, Italy.....M. H., 16

Edward Ludwig Wehrenberg, Wellston, Ohio.....M. H., 36
University of Wooster, 1909

Harry Eldred Woods.....McDonald, Pa.
Washington and Jefferson College, 1909

Mahlon Hart Woolf, East Akron, Ohio.....M. H., 32
University of Wooster, 1909

PARTIAL

John H. Gross, Findlay, Ohio.....M. H., 38
Findlay College, 1906

Norbert Honcak, Podebrady, Bohemia.....M. H., 41
University of Vienna, 1909

H. W. King, Bakerstown, Pa.....M. H., 58
Westminster Theological Seminary, 1907

Charles Yoo, Youngstown, Ohio.....M. H., 28
Gymnasium in Pecs, Hungary, 1897.

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STUDENT ORGANIZATIONS

SENIORS

President, R. R. Reed — Secretary, H. C. Hutchison — Treasurer, H. C. Hutchison

MIDDLERS

President, W. G. Felmeth — Secretary, C. C. Cribbs — Treasurer, M. F. Smith

JUNIORS

President, H. H. Bergen — Secretary, Harry J. Findlay — Treasurer, John H. Gross

Y. M. C. A.

President, Geo. S. Watson — Vice Pres. & Sec., H. L. Earnest — Treasurer, H. A. Riddle, Jr.

SUMMARY OF STUDENTS

Fellows	2
Graduates	12
Senior Class	22
Middle Class	25
Junior Class	26
Total	87

INSTITUTIONS REPRESENTED

SEMINARIES

Eden Theological Seminary	1
German Theological School of Newark, N. J.	2
McCormick Theological Seminary	1
Oberlin Theological Seminary	1
Union Biblical Seminary	1
Western Theological Seminary	10
Westminster Theological Seminary	1

COLLEGES AND UNIVERSITIES

Albright College	2	Ohio Wesleyan University	1
Baylor University	1	Pecs, Gymnasium in	1
Bethany College	1	Pennington Seminary	1
Central University	1	Pittsburgh, University of	2
Dubuque College	2	Princeton University	2
Esperjes, Gymnasium in	2	Upsala College	1
Findlay College	1	Vienna, University of	1
Franklin College, Ohio	5	Washington and Jefferson College	11
Grove City College	15	Western Reserve University	1
Iglo, Gymnasium in	1	Westminster College, Missouri	1
Indiana Normal School	1	Westminster College, Pennsylvania	1
Indiana, University of	1	Wooster, University of	7
Missouri Valley College	1		

STATES AND COUNTRIES REPRESENTED

Bohemia	1	Missouri	1
China	1	New Jersey	1
Hungary	3	New York	1
Illinois	1	Nova Scotia	5
India	1	Ohio	9
Italy	3	Pennsylvania	58
Kentucky	1	Texas	1

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THE LIBRARY AND MEMORIAL HALL

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HISTORICAL SKETCH

The Western Theological Seminary was established in the year 1825. The reason for the founding of the Seminary is expressed in the resolution on the subject, adopted by the General Assembly of 1825, to-wit: "It is expedient forthwith to establish a Theological Seminary in the West, to be styled the Western Theological Seminary of the Presbyterian Church in the United States." The Assembly took active measures for carrying into execution the resolution which had been adopted, by electing a Board of Directors consisting of twenty-one ministers and nine ruling elders, and by instructing this Board to report to the next General Assembly a suitable location and such "alterations" in the plan of the Princeton Seminary, as, in their judgment, might be necessary to accommodate it to the local situation of the "Western Seminary."

The General Assembly of 1827, by a bare majority of two votes, selected Allegheny as the location for the new institution. The first session was formally commenced on Nov. 16, 1827, with a class of four young men who were instructed by Rev. E. P. Swift and Rev. Joseph Stockton.

During the eighty-two years of her existence, two thousand and ninety-eight students have attended the classes of the Western Theological Seminary; and of this number, one thousand seven hundred and eleven have been ordained as ministers of the Presbyterian Church, U. S. A. Her missionary alumni, one hundred and fifteen in number, many of them having distinguished careers, have preached the Gospel in every land where missionary enterprise is conducted.

LOCATION

The choice of location, as the history of the institution has shown, was wisely made. The Seminary in course of time ceased; indeed, to be *western* in the strict sense of the term; but it became *central* to one of the most important and influential sections of the Presbyterian Church, equally accessible to the

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West and East. The buildings are situated near the summit of Ridge Avenue, Pittsburgh (North Side), mainly on the West Park, one of the most attractive portions of the city. Within a block of the Seminary property some of the finest residences of Greater Pittsburgh are to be found, and at the close of the catalogue prospective students will find a map showing the beautiful environs of the institution. They are twenty minutes' walk from the center of business in Pittsburgh, with a ready access to all portions of the city, and yet as quiet and free from disturbance as if in a remote suburb. In the midst of this city of about 600,000 people and center of strong Presbyterian Churches and church life, the students have unlimited opportunities of gaining familiarity with the work of city evangelization. The practical experience and insight which they are able to acquire, without detriment to their studies, are a most valuable element of their preparation for the ministry.

BUILDINGS

There are three public buildings—the Seminary Hall, Memorial Hall, and the Library; also five dwellings for the professors.

Seminary Hall contains a commodious chapel and six lecture rooms, four of which are on the second floor. On the third and fourth floors are furnished rooms for the accommodation of students.

Memorial Hall, on the north side of Ridge Avenue, and half a square distant, is the main dormitory building. It was erected a few years ago by the generous bequest of Mrs. Hetty Beatty, on the ground formerly occupied by Beatty Hall. It contains rooms for 56 students, a large parlor on the first floor, and apartments for the janitor's family in the basement. In this building, as in Seminary Hall, each student has two connecting rooms assigned him, a study and a sleeping apartment. There are a few large rooms which are not divided.

The Library is a carefully built, fire-proof structure, adjoining Memorial Hall, lighted from the roof, with alcoves on the first and second floors. A reference room for quiet study has been fitted up on the second floor.

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ADMISSION

The Seminary, while under Presbyterian control, is open to students of all denominations. As its special aim is the training of men for the Christian ministry, applicants for admission are required to present satisfactory testimonials that they possess good natural talents, that they are prudent and discreet in their deportment, and that they are in full communion with some evangelical church; also that they have the requisite literary preparation for the studies of the theological course.

College students intending to enter the Seminary are strongly recommended to select such courses as will prepare them for the studies of a theological curriculum. They should pay special attention to Latin, Greek, German, English Literature and Rhetoric, Logic, Ethics, Psychology, the History of Philosophy, and General History. If possible, students are advised to take elementary courses in Hebrew, and to make some study of New Testament Greek. In the latter subject a mastery of the New Testament vocabulary and a study of Burton's "Moods and Tenses of New Testament Greek" and Moulton's "Prolegomena" will be found especially helpful.

If an applicant for admission to the regular course is not a college graduate, he is required either to furnish a certificate covering the work which he has actually done, or to pass examinations in each of the following subjects:

(1) Latin: Grammar; Livy, Bk. 1; Horace, Odes, Bk. 1.

(2) Greek: Grammar; Anabasis, 4 Books; Homer's Iliad, 2 Books; Xenophon's Memorabilia; Plato's Apology.

(3) English: Rhetoric, Genung or A. S. Hill; Pancoast, History of English Literature; two of the dramas of Shakespeare; Browning's "A Death in the Desert" and "Saul"; Tennyson's "In Memoriam"; Essays of Emerson and Carlyle; Burke and Webster, two orations of each.

(4) General History: A standard text-book, such as Fisher, Meyer, or Swinton; and some work on religious history, such as Breed's "The Preparation of the World for Christ."

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(5) Philosophy: Logic, Jevon's or Baker's Argumentation; Psychology, James' Briefer Course; History of Philosophy, either Weber's or Falckenberg's standard works.

Students who wish to take these examinations must make special arrangements with the President.

Any young man with the proper ecclesiastical credentials may be admitted as a special student and permitted to take the courses for which he has the necessary equipment. This provision is made for the preparation of lay evangelists or other lay workers.

STUDENTS FROM OTHER THEOLOGICAL SEMINARIES

Students coming from other theological seminaries are required to present certificates of good standing and regular dismission before they can be received.

GRADUATE STUDENTS

Those who desire to be enrolled for post-graduate study will be admitted to matriculation on presenting their diplomas or certificates of graduation from other theological seminaries.

Resident licentiates and ministers have the privilege of attending lectures in all departments.

SEMINARY YEAR

The Seminary Year, consisting of one term, is divided into two semesters. The first semester closes with the Christmas Holidays and the second commences immediately after the New Year. The Seminary Year begins with the third Tuesday of September and closes the Thursday before the second Tuesday in May. It is expected that every student will be present at the opening of the session, when the rooms will be alloted. The more important dates are indicated in the Calendar.

EXAMINATIONS

Examinations, written or oral, are required in every department. The oral examinations, which occupy the first three

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days of the last week of the session, are open to the public. Students who do not pass satisfactory examinations may be re-examined at the beginning of the next term, but failing then to give satisfaction, will be regarded as partial or will be required to enter the class corresponding to the one to which they belonged the previous year.

DIPLOMAS

In order to obtain the diploma of this institution, a student must be a graduate of some college, or else sustain a satisfactory examination in the branches of literature usually taught in our colleges; and he must have completed a course of three years' study, either in this institution, or partly in this and partly in some other regular Theological Seminary.

The Seminary diploma will be granted only to those students who can pass a satisfactory examination in all departments of the Seminary curriculum, and have satisfied all requirements as to attendance. Only in exceptional cases will examinations be conducted in languages other than English.

The same regulations as those governing regular students are in force with respect to the attainments and attendance of special students.

Men who have taken the full course at another Seminary, including the departments of Hebrew and Greek Exegesis, Dogmatic Theology, Church History and Pastoral Theology, and have received a diploma, will be entitled to a diploma from this Seminary on condition: (1) That they take the equivalent of a full year's work in a single year or two years; (2) that they be subject to the usual rules governing our class-room work, such as regular attendance and recitations; (3) that they pass the examinations with the classes which they attend; (4) it is a further condition that such students attend exercises at least in three departments, one of which shall be either Greek or Hebrew Exegesis.

In default of any of these conditions, a certificate reciting the facts in the case, and signed by the Faculty, will be given.

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RELIGIOUS EXERCISES

As the Seminary does not maintain public services on the Lord's Day, each student is expected to connect himself with one of the congregations in Pittsburgh, and thus to be under pastoral care and to perform his duties as a church member.

Abundant opportunities for Christian work are afforded by the various churches, missions and benevolent societies of this large community. This kind of labor has been found no less useful for practical training than the work of supplying pulpits. Daily prayers at 10:50 A. M., which all the students are required to attend, are conducted by the Faculty. A meeting for prayer and conference, conducted by the Professors, is held every Monday evening, at which addresses are made by the professors and invited speakers.

STUDENTS' Y. M. C. A.

This society has been recently organized under the direction of the Faculty, and one of the professors is a member of its executive committee. Meetings are held weekly, the exercises being alternately missionary and devotional. It is the successor of the Students' Missionary Society and its special object is to stimulate the missionary zeal of its members; but the name and form of the organization have been changed for purposes of a larger and more helpful cooperation with similar societies.

CHRISTIAN WORK

The City of Pittsburgh affords unusual opportunities for an adequate study of the manifold forms of modern Christian activity. Students are encouraged to engage in some form of Christian work other than preaching, as it is both a stimulus to devotional life and forms an important element in a training for the pastorate. During the present term, committees of the Y. M. C. A. have had charge of the regular services in the Presbyterian Hospital, at two Missions on Liberty Street and Wylie Avenue, the Old Ladies' Home and the Old Couple's Home, Wilkinsburg. Some of the students have served as

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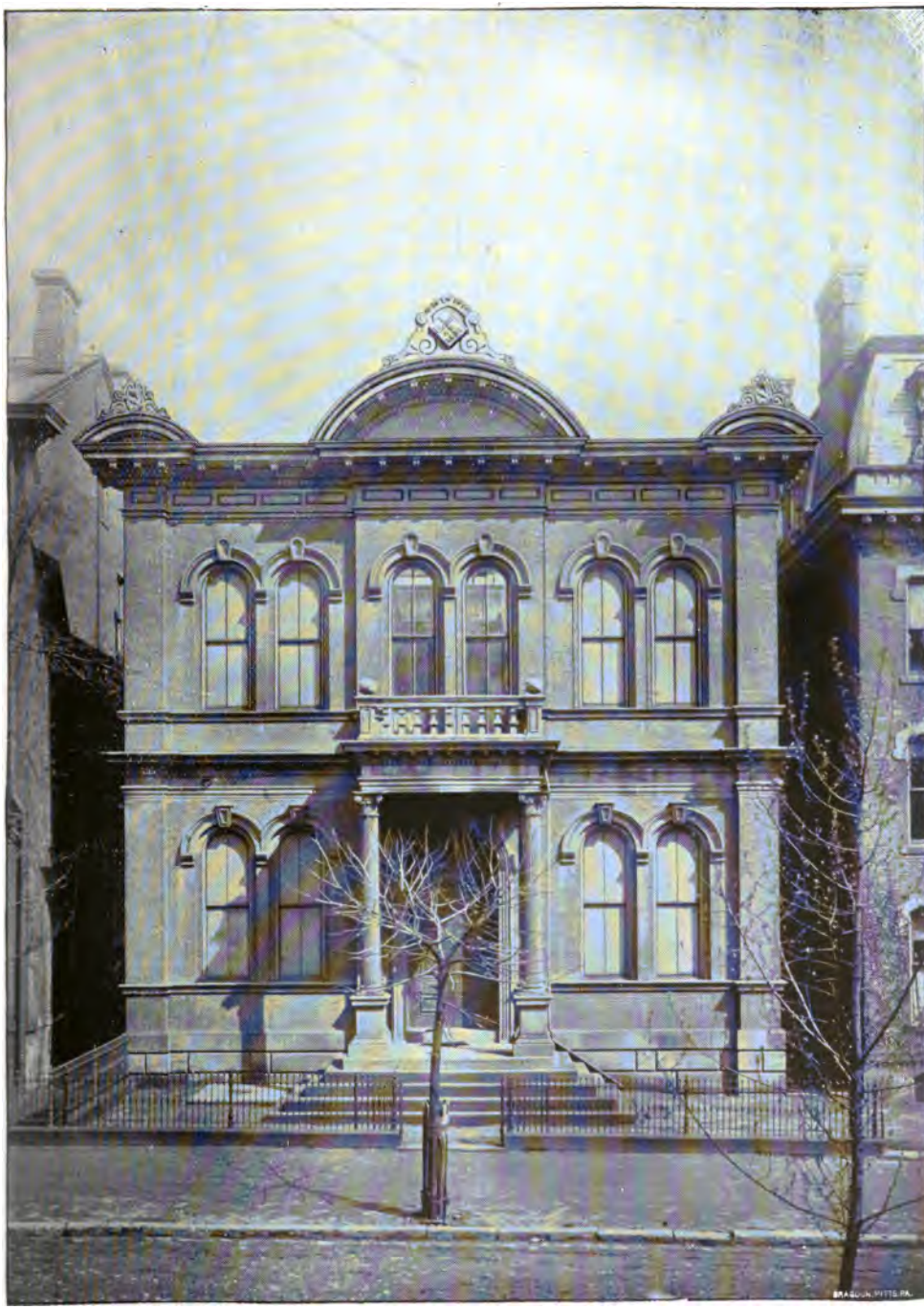

THE LIBRARY

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pastors' assistants, others have conducted Bible Classes. Those who are interested in settlement work have unusual opportunities of familiarizing themselves with this form of social activity at the Wood's Run Industrial Home. President Kelso is a member of the Board of Managers of this settlement and can arrange work for students who desire it. During the term 1909-10 two students have acted as pastor's assistants in the First Church, Pittsburgh, two others in the First Church, North Side, and one in the Forty-third Street Church, while several have worked in the Settlement mentioned above.

LIBRARY

The Library of the Seminary contains about thirty-five thousand volumes. Additions are being constantly made to all departments, and the aim is to make the Library very complete along its special lines. During the year 1909 the additions to the Library numbered 360. They were distributed in the various departments of theology as follows:

Exegesis	20
History	42
Systematic Theology & Philosophy	38
Homiletics	17
Missions	20
Oriental Languages	18
Pamphlets	150

Of late years the Library has been made much more complete in its historical departments, affording unusual opportunities for historical research and exegesis. The mediaeval writers of England and France are exceedingly well represented in excellent editions, and the collection of authorities on the Papacy is quite large. These collections, both for secular and church history, afford great assistance in research and original work. The department of sermons is supplied with the best examples of preaching—ancient and modern—while every effort is made to obtain literature which bears upon the complete furnishing of the preacher and evangelist. To this end the alcove of Missions is supplied with the best works of missionary biography, travel, and education. The department of hymnology has been enlarged and embraces much that relates to the history and study of music. Constant additions

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of the best writers on the oriental languages and Old Testament history are being made, and the Library grows richer in the works of the best scholars of Europe and America. The department of New Testament Exegesis is fairly developed and being increased, not only by the best commentaries and exegetical works, but also by those which through history, essay, and sociological study illuminate and portray the times and peoples and customs of the Gospel Age. The Library possesses a choice selection of works upon theology, philosophy, and ethics, and additions are being made of volumes which discuss the fundamental principles. While it is not thought desirable to include every author, as many works are unauthoritative and ephemeral, the leading writers are given a place without regard to their creed. Increasing attention has been given to those writers who deal with the great social problems and the practical application of Christianity to the questions of ethical and social life.

The Library has the following journals on file:

Advocate of Peace.
American Catholic Quarterly Review.
American Journal of Semitic Languages.
American Journal of Sociology.
American Journal of Theology.
American Missionary.
Amethyst.
Archiv fuer Reformationsgeschichte.
Assembly Herald.
Bible Student and Teacher.
Biblical World.
Bibliotheca Sacra.
British Weekly.
Charities.
Christian Endeavor World.
Contemporary Review.
Converted Catholic.
Cosmopolitan.
Current Anecdotes.
Dial.
Die Christliche Welt.
Evangelische Kirchenzeitung.
Expositor.
Expository Times.
Glory of Israel.
Hartford Seminary Record.
Herald and Presbyter.
Hibbert Journal.
Home Journal.
Homiletic Review.
Independent.
Interior.
Jewish Quarterly Review.
Journal Asiatique.
Journal of Biblical Literature.
Journal of the Royal Asiatic Society.
Labor Digest.
Liberty.
London Quarterly Review.
Lutheran Quarterly.
Medical Missionary.
Mercer Dispatch.
Mittheilungen und Nachrichten des Deutschen Palaestina-Vereins.
Missionary Herald.
Missionary Review of the World.
Modern Electrics.
Neue Kirchliche Zeitschrift.
New Church Review.
Nineteenth Century and After.
North American Review.
Outlook.
Palestine Exploration Fund.
Pittsburgh Christian Advocate.
Presbyterian.
Presbyterian Banner.
Presbyterian Brotherhood.
Princeton Review.
Quarterly Register of Reformed Churches.
Quarterly Review.
Reformed Church Review.
Revue Asiatique.
Revue Biblique.
Revue des Etudes Juives.
Revue D'Assyriologie.
Revue Internationale de Theologie.
Revue Semitique.
Sailors' Magazine.
Society of Biblical Archaeology.
Spectator.
Theologische Literaturzeitung.
Theologisches Literaturblatt.
Theologische Studien und Kritiken.
Theologisch Tijdschrift.
United Presbyterian.
Westminster.

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Wiener Zeitschrift fuer die Kunde des Morgenlandes.
Zeitschrift der Deutschen Morgenlaendischen Gesellschaft.
Zeitschrift des Deutschen Palaestina-Vereins.
Zeitschrift fuer Alttestamentliche Wissenschaft.
Zeitschrift fuer Assyriologie und Verwandte Gebiete.
Zeitschrift fuer Kirchengeschichte.
Zeitschrift fuer die Neutestamentliche Wissenchaft.
Zeitschrift fuer Wissenchaftliche Theologie.

The professors give instruction in the bibliography of their several departments. The Librarian is present to assist the students in the use and selection of books and develop the full resources of the Library, and is glad to be consulted upon all questions which are connected with the various departments.

The Seminary Library is essentially theological, though it includes much not to be strictly defined by that term; for general literature the students have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary. The relocation of the Reference Library in another part of the building—where greater quiet and better light and air are obtained—has made the facilities for reference study more attractive, while the introduction of electric and Wellsbach group lights has increased the usefulness of the Library. It is hoped that the generosity of friends will, in the near future, permit the modernizing of the stack system, and increase the capacity of the Library and the accessibility to the departments and their preservation.

The Library is open to all ministers, without restriction of creed, subject to the same rules as apply to students. Hours are from 1:30 to 4:30 P. M. daily except Saturday. A printed copy of the rules may be obtained from the Librarian.

PHYSICAL CULTURE

Ample provision is made for physical culture, and students are encouraged to take systematic exercise. During the early part of the first semester, as well as in the Spring, tennis is a popular game, as a first-class court is maintained in the rear of Seminary Hall. While the Seminary does not possess a gymnasium, students have access to that of the Allegheny Preparatory School, located within two blocks of the Seminary buildings. During the term of 1909-10 a regular class has been

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conducted by Mr. H. M. Butler, the competent gymnasium director of the Allegheny Preparatory School. The members of this class are enthusiastic over the physical benefit which they have received from this systematic gymnasium work.

EXPENSES

A fee of ten dollars a year is required to be paid to the contingent fund for the heating and care of the library and lecture rooms. Students residing in the dormitories and in rented rooms pay an additional twenty dollars for natural gas and service.

Board in private families or at restaurants can be obtained at from four to five dollars per week.

Prospective students may gain a reasonable idea of their necessary expenses from the following table:

Contingent fee	$ 30
Boarding for 32 weeks	$128
Books	$ 25
Sundries	$ 15
Total	$198

Students in need of financial assistance should apply for aid, through their Presbyteries, to the Board of Education. The sums thus acquired may be supplemented from the scholarship funds of the Seminary.

*SCHOLARSHIP AID

1. The distribution is made in three equal installments on the first Tuesdays of October, December and February.

2. A student whose grade falls below C or 75 p. c., or who has five absences from class exercises without satisfactory excuse, shall forfeit his right to aid from this source.

3. A student who so desires may borrow his scholarship aid with the privilege of repayment after graduation; this loan to be without interest.

* The Faculty have appointed a committee to revise the rules governing scholarship aid. Public announcement will be made of any changes in conditions.

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4. A special student must take twelve (12) hours of recitation work per week in order to obtain scholarship aid and have the privilege of a room in the Seminary dormitory. Work in Elocution and Music is regarded as supplementary to these twelve hours.

5. Post-graduate students are not eligible to scholarship aid, and in order to have the privilege of occupying a room in the dormitory, the student must take twelve hours of recitation and lecture work per week.

6. No extra aid is given to married students.

DONATIONS AND BEQUESTS

All donations or bequests to the Seminary should be made to the "Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America, located in Allegheny City, Pennsylvania."

In this connection the present financial needs of the Seminary may be arranged in tabular form:

Dormitory	$125,000	
Administration Building	125,000	
Chapel	50,000	$100,000
President's Chair	94,000	
Library Fund	20,000	
Two Fellowships	20,000	
Missionary Lectureship	5,000	
	$439,000	$500,000

The Memorial idea may be carried out either in the erection of one of these buildings or in the endowment of any of the funds.

REPORTS TO PRESBYTERIES

Presbyteries, having students under their care, receive annual reports from the Faculty concerning the attainments of the students in scholarship, and their attendance upon the exercises of the Seminary.

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LIST OF SCHOLARSHIPS

1. The Thomas Patterson Scholarship, founded in 1829, by Thomas Patterson, of Upper St. Clair, Allegheny County, Pa.
2. The McNeely Scholarship, founded by Miss Nancy McNeely, of Steubenville, Ohio.
3. The Dornan Scholarship, founded by James Dornan, of Washington County, Pa.
4. The O'Hara Scholarship, founded by Mrs. Harmar Denny, of Pittsburgh, Pa.
5. The Smith Scholarship, founded by Robin Smith, of Allegheny County, Pa.
6. The Ohio Smith Scholarship, founded by Robert W. Smith, of Fairfield County, O.
7. The Dickinson Scholarship, founded by Rev. Richard W. Dickinson, D. D., of New York City.
8. The Jane McCrea Patterson Scholarship, founded by Joseph Patterson, of Pittsburgh, Pa.
9. The Hamilton Scott Easter Scholarship, founded by Hamilton Easter, of Baltimore, Md.
10. The Corning Scholarship, founded by Hanson K. Corning, of New York City.
11. The Emma B. Corning Scholarship, founded by her husband, Hanson K. Corning, of New York City.
12. The Susan C. Williams Scholarship, founded by her husband, Jesse L. Williams, of Ft. Wayne, Ind.
13. The Mary P. Keys Scholarship, No. 1, founded by herself.
14. The Mary P. Keys Scholarship, No. 2, founded by herself.
15. The James L. Carnaghan Scholarship, founded by James L. Carnaghan, of Sewickley, Pa.
16. The A. M. Wallingford Scholarship, founded by A. M. Wallingford, of Pittsburgh, Pa.
17. The Alexander Cameron Scholarship, founded by Alexander Cameron, of Allegheny, Pa.
18. The "First Presbyterian Church of Kittanning, Pa.," Scholarship.
19. The Rachel Dickson Scholarship, founded by Rachel Dickson, of Pittsburgh, Pa.
20. The Isaac Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
21. The Margaret Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
22. The "H. E. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
23. The "C. C. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
24. The Koonce Scholarship, founded by Hon. Charles Koonce, of Clark, Mercer County, Pa.
25. The Fairchild Scholarship, founded by Rev. Elias R. Fairchild, D. D., of Mendham, N. J.
26. The Allen Scholarship, founded by Dr. Richard Steele, Executor, from the estate of Electa Steele Allen, of Auburn, N. Y.

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27. The "L. M. R. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
28. The "M. A. C. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
29. The Sophia Houston Carothers Scholarship, founded by herself.
30. The Margaret Donahey Scholarship, founded by Margaret Donahey, of Washington County, Pa.
31. The Melanchthon W. Jacobus Scholarship, founded by will of his deceased wife.
32. The Charles Burleigh Conkling Scholarship, founded by his father, Rev. Nathaniel W. Conkling, D. D., of New York City.
33. The Redstone Memorial Scholarship, founded in honor of Redstone Presbytery.
34. The John Lee scholarship, founded by himself.
35. The James McCord Scholarship, founded by John D. McCord, of Philadelphia, Pa.
36. The Elisha P. Smith Scholarship.
37. The Gibson Scholarship, founded by Charles Gibson, of Lawrence County, Pa.
38. The New York Scholarship.
39. The Mary Foster Scholarship, founded by Mary Foster, of Greensburg, Pa.
40. The Lea Scholarship, founded in part by Rev. Richard Lea and by the Seminary.
41. The Kean Scholarship, founded by Rev. William F. Kean, of Sewickley, Pa.
42. The Murry Scholarship, founded by Rev. Joseph A. Murry, D. D., of Carlisle, Pa.
43. The Moorhead Scholarship, founded by Mrs. Annie C. Moorhead of Pittsburgh, Pa.
44. The Craighead Scholarship, founded by Rev. Richard Craighead, of Meadville, Pa.
45. The George H. Starr Scholarship, founded by Mr. George H. Starr, of Sewickley, Pa.
46. The William R. Murphy Scholarship, founded by William R. Murphy, of Pittsburgh, Pa.
47. The Mary A. McClurg Scholarship, founded by Miss Mary A. McClurg.
48. The Catherine R. Negley Scholarship, founded by Catherine R. Negley.
49. The Jane C. Dinsmore Scholarship, founded by Jane C. Dinsmore.
50. The Samuel Collins Scholarship, founded by Samuel Collins.
51. The A. G. McCandless Scholarship, founded by A. G. McCandless, of Pittsburgh, Pa.
52-53. The W. G. and Charlotte T. Taylor Scholarships, founded by Rev. W. G. Taylor, D. D.
54 The William A. Robinson Scholarship, founded by John F. Robinson in memory of his father.
55. The Alexander C. Robinson Scholarship, founded by John F. Robinson in memory of his brother.

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56. The David Robinson Scholarship, founded by John F. Robinson in memory of his brother.

57-58. The Robert and Charles Gardner Scholarships, founded by Mrs. Jane Hogg Gardner in memory of her sons.

LOAN FUND

The Rev. James H. Lyon, a member of the class of 1864, has founded a loan fund by a gift of $200. Needy students can borrow small sums from this fund at a low rate of interest.

COURSE OF STUDY

The regular course requires three years for its completion, and consists of five main departments: Old Testament, New Testament, Church History, Systematic Theology, and Practical Theology. Students completing the required courses, and passing examinations in them, will receive the diploma of the Seminary. At the semi-annual meeting of the Board of Directors, held November 16, a resolution was passed, authorizing the appointment of two committees, one of the Faculty and another of the Board, to take up the question of revising and enlarging the curriculum. These committees expect to have their reports ready for the May meeting of the Board, after which all changes will be duly advertised. For post-graduate studies and the degree of B. D., see page 39.

HEBREW AND COGNATE LANGUAGES

The Hebrew language is studied from the philological standpoint, in order to lay the foundations for the exegetical study of the Old Testament. With this end in view, courses are offered which will make the students thoroughly familiar with the chief exegetical and critical problems of the Hebrew Old Testament.

1. a. **Introductory Hebrew Grammar.** Exercises in reading and writing Hebrew and the acquisition of a working vocabulary. Gen. 12-30. First semester, 4 hours weekly; second semester, 3 hours weekly. Juniors. Mr. Culley.

1. b. **First Samuel, I-XX.** Rapid reading and exegesis. Two hours weekly throughout the year. Juniors. Prof. Kelso.

2. **Deuteronomy I-XII. Hebrew Syntax.** Davidson's Hebrew Syntax or Driver's Hebrew Tenses. Two hours weekly, first semester. Middlers. Prof. Kelso.

3. **The Psalter.** An exegetical course on the Psalter, with special reference to the critical and theological problems of the Psalter. One hour weekly, throughout the year; Seniors (1909-10). Prof. Kelso.

4. **Isaiah I-XII,** and selections from **XL-LXVI.** An exegetical course paying special attention to the nature of prophecy, and critical questions. One hour weekly throughout the year; Seniors (1910-11). Prof. Kelso.

5. **Proverbs and Job.** The interpretation of selected passages from Proverbs and Job which bear on the nature of Hebrew Wisdom and Wisdom Literature. One hour weekly throughout the year; Seniors and Post-Graduates (1909-10). Prof. Kelso.

Biblia Hebraica, ed. Kittel, and the Oxford Lexicon of the Old Testament, are the text-books.

6. **Biblical Aramaic.** Grammar and study of Daniel 2:4b-7:28; Ezra 4:8; 6:18; 7:12-26; Jeremiah 10:11. One hour weekly, second semester (in alternate years). 1910-1911. Elective. Prof. Kelso.

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OLD TESTAMENT HISTORY AND LITERATURE

7. **The History of the Hebrews.** An outline course in which the Biblical material is studied with the aid of a syllabus and reference books. One hour weekly throughout the year. Juniors. Prof. Kelso.

8. **Hexateuchal Criticism.** A thorough study is made of the modern view of the origin and composition of the Hexateuch. One hour weekly, first semester. (1909-10). Seniors and Middlers. Prof. Kelso.

9. **Hebrew Wisdom and Wisdom Literature.** In this course a critical study is made of the books of Job, Proverbs, Ecclesiastes and the Song of Solomon. One hour weekly, second semester. Seniors and Middlers. (1909-10). Prof. Kelso.

10. **Old Testament Prophecy and Prophets.** The date of origin, the authorship and the contents of the books of the prophetical canon are carefully examined. One hour weekly throughout the year. Seniors and Middlers. (1910-11). Prof. Kelso.

11. **The Canon and Text of the Old Testament.** This subject is presented in lectures, with collateral reading on the part of the students. Twelve hours, second semester. Middlers and Seniors. Prof. Kelso.

All these courses are based on the English Version as revised by modern criticism and interpreted by scientific exegesis.

NEW TESTAMENT LITERATURE AND EXEGESIS

A. Linguistic:

12. **Elementary Course in New Testament Greek.** The essentials of Greek grammar and the reading of the entire Gospel of John. Harper's "Introductory New Testament Greek Method" is used as a text-book. Required of all students entering the Seminary with insufficient preparation in Greek. Three hours weekly throughout the year. Mr. Culley.

13. **New Testament Greek.** Some portion of the Synoptic narrative is read, with a view to making the students familiar with the forms and usages of the New Testament Greek. In addition to the Gospel text, Burton's "Moods and Tenses of New Testament Greek" is used as a text-book, and constant reference is made to the grammars of Winer, Jannaris, and Moulton, and the treatises of Deissman and Dalman. Three hours weekly, first semester. Juniors. Prof. Farmer.

14. **Septuagint Greek.** Selected portions of the Septuagint are studied, with the purpose of enabling the student to make use of this version in his Old Testament study, and to appreciate the value of the Septuagint as one of the sources of the New Testament Greek. Elective, first semester. Juniors. Prof. Farmer.

B. Historical:

15. **The Life of Christ.** In this course a thorough study is made of the life of our Lord, using as text-books the Gospel narrative as arranged in the Harmonies of Robinson (Riddle's edition of the Greek Harmony), and Stevens and Burton. Three hours weekly, second semester. Juniors. Prof. Farmer.

16. **The Apostolic Age.** The aim in this course is to prepare the students for the exegetical study of the Pauline Epistles, by giving them a clear and correct idea of the development of the Christian Church under the guidance of the Apostles, as it is recorded in the Book of Acts. Three hours weekly, first semester. Middlers. Prof. Riddle.

C. Exegetical:

17. **Hermeneutics.** This subject is presented, in a brief course of lectures, in the first semester of the Middle year. The various types of exegesis which have appeared in the history of the Church are discussed, and the hermeneutical principles which lie at the foundation of sound exegesis are presented. Three hours weekly. Prof. Farmer.

18. **The Epistles of Paul.** In this course the aim is two-fold: First, to train the student in sound methods of exegesis, and, second, to give him a firm grasp on the leading ideas of the Pauline theology. The introduction to each of the Epistles is given in connection with the exegetical work. While the major part of the work is devoted to the Epistles of Paul, a study is also made of the Epistle to the Hebrews. Copious reading is recommended and encouraged throughout the course, and during the Senior year attention is paid to the Biblico-Theological method of grouping and studying the books of the New Testament. Three hours weekly, second semester, Middle year, and first semester, Senior year. Prof. Riddle.

D. Critical:

19. **Textual Criticism.** The history and the leading principles of textual criticism are presented in a brief course of lectures in the first semester of the Junior year. Prof. Riddle.

20. **Introduction to the Gospels.** At the beginning of the second semester in the Junior year this subject is presented in lectures, in preparation for the historical study of the Gospel narrative. Prof. Farmer.

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21. **The Canon of the New Testament.** The aim in this course (lectures) is to enable the student to make independent use of the internal evidences of canonicity. Second semester. Seniors. Prof. Riddle.

BIBLICAL THEOLOGY

The method and point of view of this branch of theological science are employed in all the exegetical courses of both the Old and New Testament departments. In addition, the following special courses are offered:

22. **Biblical Theology of the Old Testament.** The Theology of the Prophets. One hour weekly throughout the year. Seniors, (1910-11). Prof. Kelso.

23. **Biblical Theology of the Old Testament.** A study of the works of Davidson and Schultz. Graduates. By special arrangement. Prof. Kelso.

24. **Biblical Theology of the New Testament.** A study of Steven's New Testament Theology. Graduates. By special arrangement. Prof. Farmer.

ENGLISH BIBLE

The study of the English Bible is made prominent throughout the entire course.

25. **Old Testament.** Three courses are offered, in which the Revised Version, American Standard Edition, is used as a text-book: 1. Old Testament History. 2. The Prophets—Isaiah, Jeremiah, Ezekiel and the Minor Prophets. 3. The Poetical Books—Job, Proverbs, Ecclesiastes and the Song of Solomon.

26. **New Testament.** Every book of the New Testament is carefully read and analyzed with a view to fixing its outlines and teaching in the mind of the student.

27. **Homiletics.** The English Bible is carefully and comprehensively studied for several weeks in the department of Homiletics, for homiletical purposes; the object being to determine the distinctive contents of its separate parts and their relation to each other, thus securing their proper and consistent construction in preaching.

CHURCH HISTORY

The instruction in this department is given by text-book in the period of ancient Christianity, and by lectures in the mediaeval and modern periods from 600 to 1900.

Readings in the original and secondary authorities are required, and the use of maps is made prominent.

28. **The Apostolic and Anti-Nicene Periods:** From the Day of Pentecost to the Council of Nice, A. D. 30-A. D. 325. The course includes the constitution, worship, moral code, and literature of the Church, and its gradual extension in the face of the opposition of Judaism and paganism from without, and heresy from within. Two hours weekly throughout the year. Juniors. Prof. Schaff.

29. **The Post-Nicene Period and the Rise of the Papacy, A. D. 325 to A. D. 1294.** The course sets forth the alliance between Church and State in the Roman Empire, and later the absolute papacy, or the supremacy of the Church over the State. Three hours weekly throughout the year. Middlers. Prof. Schaff.

30. **The Decline of the Papacy, the Reformation and Modern Church History, A. D. 1294 to A. D. 1900.** After setting forth the decline of the papacy and the futile attempts to introduce church reforms, the course enters in detail into the study of the Reformation and the Counter-Reformation, the development of modern rationalism and infidelity, and the rise and progress of such movements as Wesleyanism and the humanitarian and missionary movements of the nineteenth century. Four hours weekly during the first semester and three hours during the second semester. Seniors. Prof. Schaff.

31. **American Church History,** from the religious motives active in the discovery and early colonization of the New World to the present state of religion in the United States, will be presented to the Senior Class. One lecture a week during the second semester. Prof. Schaff.

SYSTEMATIC THEOLOGY

The study of this branch is entered upon at the opening of the Junior year and continued through the entire course.

32. **Theology a Science;** Sources of Theology; the Rule of Faith; God knowable; the method applied to the study of Systematic Theology; nature and attributes of God; the Trinity; the divinity of Christ; the Holy Spirit, His person and relation to the Father and the Son; the decrees of God. Two hours weekly, first semester; three hours, second semester. Prof. Christie.

33. **Apologetics:** Theism and Antitheistic Theories. Text-books: Flint's "Theism" and "Antitheistic Theories". One hour weekly, first semester. Juniors. Prof. Christie.

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34. **Anthropology and Christology:** Theories of the origin of man; the primitive state of man; the fall; the covenant of grace; the person of Christ; the satisfaction of Christ; theories of the atonement; the nature and extent of the atonement; intercession of Christ; kingly office; the humiliation and exaltation of Christ. Three hours weekly throughout the year. Middlers. Prof. Christie.

35. **The Doctrines of Grace:** Effectual calling, regeneration, faith, justification, repentance, adoption and sanctification; the law; the doctrine of the last things; the state of the soul after death; the resurrection; the second advent and its concomitants. One hour weekly throughout the year. Seniors. Prof. Christie.

36. **History of Christian Doctrine.** Text-book and lectures. One hour weekly throughout the year. Seniors. Prof. Christie.

37. **Philosophy of Religion.** A thorough discussion of the problems of theism, and antitheistic theories; and a study of the theology of Ritschl. Post-graduates. By special arrangement. Prof. Christie.

DEPARTMENT OF PRACTICAL THEOLOGY

INCLUDING HOMILETICS, PASTORAL THEOLOGY, ELOCUTION, CHURCH MUSIC THE SACRAMENTS, AND CHURCH GOVERNMENT.

Homiletics:

The course in Homiletics is designed to be strictly progressive, keeping step with the work in other departments. Students are advanced from the simpler exercises to the more abstruse as they are prepared for this by their advance in exegesis and theology.

38. **Hymnology.** The place of Sacred Poetry in worship. Ancient Hymns. Greek and Latin Hymns. German Hymns. Psalmody. English Hymnology in its three periods. Proper Use of Hymns and Psalms in Public Worship. Text-book: Breed's "History and Use of Hymns and Hymn-Tunes." One hour weekly, first semester. Juniors. Prof. Breed. (See "Church Music").

39. **Public Prayer.** The Nature of Prayer—Private and public. Elements. Subjects. Materials. Prayer-Books. Errors in Public Prayer. Prayers of the Scripture. The Lord's Prayer. Lectures. Two hours per week for five weeks, second semester. Juniors. Prof. Breed.

40. **Public Reading of Scripture.** Place of Scripture Reading in Public Worship. Scriptural Illustrations. Rules for selection and arrangement. Four comprehensive rules of Elocution. Lectures. Six exercises, second semester. Juniors. Prof. Breed. (See also "Elocution").

41. **Preparatory Homiletics.** General survey of the Scriptures for homiletical purposes. The Scriptures as a whole. Relation of its different parts to each other. Nature of its various Covenants. The Law. The Mission of Christ. The extension of the Gospel to the Gentiles. Definition of Scripture terms commonly used in preaching. Textual Analysis for homiletical purposes. Lectures. Thirteen exercises, second semester. Juniors. Prof. Breed.

42. **Homiletics Proper.** The Art of Securing Attention. Texts, Argument, Illustration, etc. Lectures on the Narrative Sermon, the Expository Sermon, Sermons to Children and Sermons in Courses. Text-book: Broadus' "Preparation and Delivery of Sermons". Weekly exercises in sermonizing, with criticism. Two hours weekly throughout the year. Middlers. Prof. Breed.

43. **Sacred Rhetoric.** The Art of Extemporaneous Discourse. Pulpit Delivery and Drill. Pulpit Manners. Style. The Philosophy of Preaching. Special Lectures on the Evangelistic Sermon, Special Sermon, Illustrated Sermon, and Doctrinal Sermon. Weekly preaching in the Chapel before the faculty, students and others. Three hours weekly throughout the year. Seniors. Prof. Breed.

44. **Evangelism** (Elective). Pulpit and private work. Organization of workers. Methods. Five exercises. Seniors. Prof. Breed.

Elocution:

45. **Vocal Technique.** Training of the Voice. Practice of the art of Breathing. Mechanism of Speech. Two hours weekly throughout the year. Juniors. Prof. Sleeth.

46. **Oral Interpretation of the Scriptures.** Reading from the platform. Two hours weekly throughout the year. Middlers. Prof. Sleeth.

47. **Speaking,** with special reference to Enunciation, Phrasing and Modulation. One hour weekly throughout the year. Seniors. Prof. Sleeth.

Church Music:

The object of the course is primarily to instruct the student in the practical use of desirable Church Music; after that, to acquaint him, as far as is possible in a limited time, with good music in general.

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48. **Hymn Tunes.** History, Use, Practice. Text-book: Breed's "History and Use of Hymns and Hymn-Tunes". One hour weekly, first semester. Juniors. Prof. Breed and Mr. Boyd.

49. **Musical Appreciation.** Illustrations and Lectures. One hour weekly, second semester. Juniors. Mr. Boyd.

50. **Practical Church Music.** Choirs, Organs, Sunday-School Music, Special Musical Services, Congregational Music. Thorough examination of Tunes in the "Hymnal". One hour weekly. Seniors. Mr. Boyd.

51. In alternate years, classes in vocal sight reading and choir drill. Students who have sufficient musical experience are given opportunity for practice in choir direction or organ playing. Anthem selection and study. Open to students of all classes. Elective. Mr. Boyd.

The Cecilia Choir:

The Cecilia Choir is a mixed chorus of thirty-six voices. It was organized by Mr. Boyd to illustrate the work of the Musical Department of the Seminary. For several years its recitals have been given in the Seminary Chapel. The scope of its work has been enlarged, and it sustains a series of services in the churches, with a view of promoting the study of sacred music and the dignity of worship. It has already become a potent factor in the religious life of the two cities. In addition to the Cecilia program, other programs are given by church choirs, solo singers, and various choral and instrumental organizations.

Poimenics:

52. **Pastoral Theology.** Scriptural Warrant; Nature of the Office; Functions and Duties; Revivals; The Sunday School; Benevolences; Reforms; Catechetics; etc. One hour weekly throughout the year. Seniors. Prof. Breed.

53. **Sunday-School Normal Work** (Elective). Nature of the Normal Class. Courses of Lessons. Methods. Four exercises, Seniors. Prof. Breed.

The Sacraments:

54. **Relation of the Sacramental System to Doctrine and Polity.** Various Forms. Sacraments of the Old Testament. Sacraments of the New Testament. Method of Administration. Sacramental Services and Addresses. One hour weekly, first semester. Middlers. Prof. Breed.

Church Government:

55. **Relation of Government to Doctrine.** Various Forms. Presbyterian Law. Presbyterian Discipline. Text-book: Moore's Digest. Lectures. One hour weekly, second semester. Middlers. Prof. Breed.

The following books of special reference are used in the department of Practical Theology: "History of Christian Preaching", Pattison; "The Philosophy of Preaching", Behrends; "Rhetoric, Its Theory and Practice", Phelps and Frink; "The Best Church Hymns", Benson; "The Art of Extemporaneous Speaking", Bautain; "Extemporaneous Prayer", Talling; "The Book of Common Prayer"; "Music in the History of the Western Church", Dickinson; "The Mystery of Baptism", Axtell; "Christian Sociology", Stuckenberg; "Life and Labor of the People", Booth; "The Quintessence of Socialism", Schaeffle. Valuable new books are constantly being added to the library, and special additions, in large numbers, have been made on subjects related to this department, particularly Pedagogics, Bible-class Work, Sociology and Personal Evangelism.

CHRISTIAN ETHICS, SOCIOLOGY AND MISSIONS

56. **The Social Teaching of the New Testament.** This course is based upon the belief that the teaching of the New Testament, rightly interpreted and applied, affords ample guidance to the Christian Church in her efforts to meet the conditions and problems which modern society presents. After an introductory discussion of the social teaching of the Prophets and the condition and structure of society in the time of Christ, the course takes up the teaching of Jesus as it bears upon the conditions and problems which must be met in the task of establishing the Kingdom of God upon the earth, and concludes with a study of the application of Christ's teaching to the social order of the Graeco-Roman world, as set forth in the Acts and the Epistles. One hour weekly, second semester. Seniors and Post-Graduates. Prof. Farmer.

57. **Modern Missions:** A study of fields and modern methods; each student is required to either read a missionary biography or investigate a missionary problem. One hour weekly, second semester. Seniors and Post-graduates. Dr. Fisher.

58. **Christian Ethics and Sociology:** A study of modern social problems from the standpoint of Christian Ethics. The Family; Poor Relief; Labor Problem; Liquor Problem; Immigration Problem; Negro Problem; City Missions; Settlement Work. One hour weekly, throughout the year. Seniors and Post-graduates. Dr. Fisher.

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LECTURES ON MISSIONS

In addition to the instruction regularly given in the department of Church History, lectures on Missions are secured from time to time from able men who are practically familiar with the work. The students have been addressed during the past year by several returned missionaries.

POST-GRADUATE STUDIES

The Seminary has the right to confer the degree of Bachelor of Divinity. It will be bestowed on those students who complete a fourth year of study.

This Degree will be granted under the following conditions:

1. The applicant must have the degree of Bachelor of Arts.

2. He must be a graduate of this or some other Theological Seminary.

3. He must be in residence at this Seminary at least one Academic year and complete courses equivalent to 12 hours per week of regular curriculum work.

4. He shall be required to devote two-thirds of said time to one subject, which will be called a **Major**, and the remainder to another subject termed a **Minor**.

In the department of the Major he shall be required to write a thesis of not less than 4,000 words. The subject of this thesis must be presented to the professor at the head of this department for approval, not later than November 15th of the Academic year at the close of which the degree is to be conferred. By April 1st a type-written copy of this thesis is to be in the hands of the professor for examination. At the close of the year he shall pass a rigid examination in both Major and Minor subjects.

5. Members of the Senior Class may receive this degree, provided that they attain rank A in all departments and complete the courses equivalent to such 12 hours of curriculum work, in addition to the regular curriculum, which 12 hours of work may be distributed throughout the three years' course, upon consultation with the professors. All other conditions as to Major and Minor subjects, theses, etc., shall be the same as for post-graduate students, except that in this case students must select their Major and Minor courses at the opening of the Middle year, and give notice October 1st of that year that they expect to be candidates for this degree.

COURSES OF STUDY FOR GRADUATE STUDENTS.

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3. Old Testament Archaeology.
4. Biblical Aramaic and Syriac.
5. Arabic.

B. *New Testament Literature and Exegesis.*

1. The Synoptic Problem.
2. Biblical Theology of the New Testament.
3. Ecclesiastical Greek.

C. *Church History.*

1. History of Creeds and Confessions.
2. American Church History.

D. *Systematic Theology.*

1. Comparative Religions.
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A post-graduate scholarship paying $400 is assigned upon graduation to that member of the Senior Class who has the best standing in all departments of the Seminary curriculum. It is offered to those who take the entire course of three years in this institution. The recipient must pledge himself to a year of post-graduate study at some institution approved by the Faculty. He is required to furnish quarterly reports of his progress. The money will be paid in three equal installments on the first day of October, January and April.

ELLIOTT LECTURESHIP

The endowment for this lectureship was raised by Prof. Robinson among the alumni and friends of the Seminary as a memorial to Prof. David Elliott, who served the institution from 1836 to 1874. Several distinguished scholars have delivered lectures on this foundation: Principal Fairbairn, Prof. James Orr, Rev. B. C. Henry, D. D., Rev. J. S. Dennis, D. D., and Rev. Hugh Black, D. D.

The next course on the Elliott Foundation will be delivered by the Rev. M. W. Jacobus, D. D., of Hartford Theological Seminary, during the session of 1912-13.

PRIZES

The well-known publishers, Funk & Wagnalls, offer two prizes to the students of the Seminary. (1) A copy of the new Schaff-Herzog Encyclopedia of Religious Knowledge will be awarded to that member of the Senior Class who passes the best examination in the Hebrew of the Senior year and writes the best essay on some subject connected with Old Testament Theology. (2) A copy of the Standard Dictionary of the English language, in full Morocco, will be awarded that member of the Senior Class who has done the best work in the department of Homiletics. No student will be eligible for the prize in Homiletics who has not completed all the sermon-work required in this department. It will be awarded to that student of the graduating class who has the best record for two years—the Middle and the Senior. In computing this record, class-

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room recitation will be estimated at one-third and sermon-work at two-thirds of the whole. In case of a tie, the students' record for the Senior year will be given precedence over that of the Middle year.

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*STATISTICAL TABLES

Number of graduates holding diplomas	1,331
Number of special or partial-course students	767
Total number of matriculated students	2,098
Number of students known to be deceased	797
Number of students unknown	277
	1,074
Number of students supposed to be now living	1,024

ORDINATIONS

Presbyterian Church, U. S. A.	1,712
Presbyterian Church, U. S. (Southern Church)	3
Presbyterian Church, United	3
Presbyterian Church, Reformed	7
Presbyterian Church, Cumberland	23
Reformed Church in America (Dutch)	4
Reformed Church in United States (German)	1
Protestant Episcopal Church	11
Methodist Episcopal Church	40
Methodist Protestant Church	4
Lutheran	7
Congregationalist	14
Baptist (Regular and Free)	16
Welsh Calvinistic Methodist	2
Disciple	2
German Evangelical Association	1
United Brethren in Christ	12
Roman Catholic	2
Total number ordained	1,864
Total number unordained	234
Total number of matriculants	2,098
Foreign Missionaries	115
Professors in theological schools	38
Presidents of colleges and universities	57
Professors in colleges and universities	77
Principals of schools, or superintendents of education—county, state, etc.	56
Teachers in preparatory schools	71
Physicians, medical missionaries, etc. (M. D.)	30
Lawyers	13
Business men (non professional)	24
Doctors of Philosophy	59
Doctors of Divinity	394
Doctors of Laws	28
Doctors of Letters	1
Editors	35

* These statistics include the class of 1909.

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SCHEDULE OF HOURS. FIRST SEMESTER.

HOURS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8 A. M.	N. T. Greek MR. CULLEY		O. T. Literature S. DR. KELSO N. T. Greek MR. CULLEY		Hebrew M. DR. KELSO
9 A. M.	Church History S. DR. SCHAFF O. T. Exegesis M. DR. KELSO Hebrew J. MR. CULLEY	Church History S. DR. SCHAFF O. T. Exegesis M. DR. KELSO N. T. Exegesis J. DR. FARMER	N. T. Exegesis S. DR. RIDDLE Church History M. DR. SCHAFF Hebrew J. MR. CULLEY	Church History S. DR. SCHAFF N. T. Exegesis M. DR. RIDDLE N. T. Exegesis J. DR. FARMER	Church History S. DR. SCHAFF N. T. Exegesis M. DR. RIDDLE Hebrew J. MR. CULLEY
10 A. M.	Theology S. DR. CHRISTIE Church History M. DR. SCHAFF O. T. History J. DR. KELSO	O. T. Exegesis S. DR. KELSO Church History M. DR. SCHAFF Homiletics J. DR. BREED	Pulpit Drill S. DR. BREED O. T. Exegesis M. DR. KELSO Church History J. DR. SCHAFF	Christian Ethics & Sociology S. DR. FISHER Theology M. DR. CHRISTIE Church History J. DR. SCHAFF	Pastoral Theo. S. DR. BREED Theology M. DR. CHRISTIE N. T. Exegesis J. DR. FARMER

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SCHEDULE OF HOURS. FIRST SEMESTER—CONTINUED.

HOURS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	N. T. Exegesis S. DR. RIDDLE	Pulpit Rhetoric S. DR. BREED		Christian Doctrine S. DR. CHRISTIE	N. T. Exegesis S. DR. RIDDLE
11 A. M.	Homiletics M. DR. BREED	N. T. Exegesis M. DR. RIDDLE	Homiletics M. DR. BREED	Church Gov. M. DR. BREED	
	Theology J. DR. CHRISTIE	Theology J. DR. CHRISTIE	Theism J. DR. CHRISTIE	Hebrew J. MR. CULLEY	Homiletics J. DR. BREED
12 M.	O. T. Theology Grad. DR. KELSO				
1 P. M.	Elocution M. PROF. SLEETH	Elocution S. PROF. SLEETH	Elocution M. PROF. SLEETH	Church Music S. MR. BOYD	
2 P. M.	Elocution J. PROF. SLEETH		Elocution J. PROF. SLEETH	Sight Reading and Anthems MR. BOYD	
3 P. M.	Biblical Theo. Grad. DR. FARMER				

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9 A. M.	Church History S. DR. SCHAFF O. T. Exegesis M. DR. KELSO Hebrew J. MR. CULLEY	Church History S. DR. SCHAFF O. T. Exegesis M. DR. KELSO N. T. Exegesis J. DR. FARMER	N. T. Exegesis S. DR. RIDDLE Church History M. DR. SCHAFF Church Music J. MR. BOYD	Church History S. DR. SCHAFF N. T. Exegesis M. DR. RIDDLE N. T. Exegesis J. DR. FARMER	Church History S. DR. SCHAFF N. T. Exegesis M. DR. RIDDLE Hebrew J. MR. CULLEY
10 A. M.	Theology S. DR. CHRISTIE Church History M. DR. SCHAFF O. T. History J. DR. KELSO	O. T. Exegesis S. DR. KELSO Church History M. DR. SCHAFF Homiletics J. DR. BREED	Pulpit Drill S. DR. BREED O. T. Exegesis M. DR.KELSO Church History J. DR. SCHAFF	Christian Ethics & Sociology S. DR. FISHER Theology M. DR. CHRISTIE. Church History J. DR. SCHAFF	Pastoral Theo. S. DR. BREED Theology M. DR. CHRISTIE N. T. Exegesis J. DR. FARMER

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	Theology J. DR. CHRISTIE	Theology J. DR. CHRISTIE	Theism J. DR. CHRISTIE	Hebrew J. MR. CULLEY	Homiletics J. DR. BREED
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2 P. M.	Elocution J. PROF. SLEETH		Elocution J. PROF. SLEETH	Vocal Sight Reading and Anthems MR. BOYD	
3 P. M.	Biblical Theo. Grad. DR. FARMER				

MONDAY: Preaching 7 P. M., Conference 7:30 P. M.

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THE BULLETIN

——OF THE——

Western Theological Seminary

A Review Devoted to the Interests of Theological Education

Published five times during the year: in January, February, April, July and October, by the Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America.

Edited by the President with the co-operation of the Faculty.

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The Bulletin

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WESTERN THEOLOGICAL SEMINARY

VOLUME II. APRIL, 1910 No. 4.

The Church and Social Problems.

REV. DAVID S. KENNEDY, D. D.

Among the chief social problems pressing upon this age are, temperance, capital and labor, marriage and divorce. There are others of equal or minor importance, but these are representative. The fundamental principle which underlies them all is sin. If we had a sinless society the problems would solve themselves. Any intelligent attempt at the solution of these problems must take into account the power of sin.

There are two divine agencies appointed to deal with these social problems, namely, the state and the church. These two agencies differ in the immediate object to be obtained, and in the method of approach. The state can never hope to do more than restrain the evil represented by these problems. The church aims ultimately to uproot them. The state approaches the individual through society. Indeed the state lets the individual alone until in some way he opposes the state, and then she fines, imprisons, or kills him. The church approaches society through the individual. Her chief work is to save the individual, and, through the indi-

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vidual, to save society. The object of this paper is to discuss the work of the church in connection with society and the social problems.

The chief instrumentality of the church in this work is the *truth of God* given by a positive revelation. This truth is presented by the church to society in three aspects.

(1) The Aspect of the Gospel.

The gospel is a message of life from God to man. It is an invitation from God to man to accept the offer of a free gift of eternal life. It is the business of the church to proclaim this gospel everywhere to every creature, that the Holy Spirit may make it the power of God unto salvation. Every saved man is a new man—a regenerated man—and every saved and regenerated man becomes a saviour and a regenerator of society. To change a bad man into a good man, a drunkard into a sober man, a libertine into a pure man, and a harlot into a happy mother of children, is to render the greatest possible service in the solution of the social problems. Therefore, if for any other works the church neglects or belittles her work in the gospel, she robs society of the greatest blessing, and proves recreant to her most sacred trust.

(2) The Aspect of Moral Enlightenment.

The church, according to the Puritan idea, consisted of a body of regenerated people whose chief function was to worship God. This idea is true as far as it goes, and it needs emphasis to-day; but it falls far short of the church as presented in the New Testament. "Godliness is profitable both for the life that now is and that which is to come." "Ye are the light of the world." These scriptures surely teach that in addition to its duty to God, the church is designated to be and to do something for the world, or, to use the modern term, for society. The people of God are to be a presence in the world through which the Holy Spirit carries on a general operation to restrain men from their own corruption. If the body of God's people were removed from society, moral putrefaction and decomposition would take place at once, and the pages of sacred and profane history exemplify the saying of our Lord, "Ye are the salt of the earth".

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Again, the church is to give light to society on moral questions, to show what to do and how to do it. The great truth of God's revelation deals not exclusively with eternal salvation. It also presents a wide range of precepts and principles covering the whole moral life of man upon the earth. These teach men how to live together in happiness, purity, peace, and prosperity. It is the earnest business of the church to disseminate this body of truth to every man, to people and to rulers. And while it aims at the life that now is, it may even lead up to the end of the gospel and prove the power of God unto salvation. The danger to-day is the attempt to substitute for these divine and revealed principles what we moderns call "sociology". But it is well to remember that sociology is human; that much of its present teachings are experimental. Some of them are puerile, some are vicious. Witness the appeal to hypnotism, the representation of life to children and youth as a mere playtime, the tendency to awaken strife among the different conditions of men and to separate them into contending factions, the effort to solve these problems without religion or appeal to God. Every one of these is in direct opposition to the principles given by God. Instead of hypnotism, appeal is made to the understanding. Life is represented as a noble struggle, and men are taught to love their neighbors as themselves and to fulfill their respective duties in their respective relations—children to parents and parents to children, employers to employees and employees to employers, the governed to the governors and the governors to the governed—and primary to all, the scriptures teach that a man must be right with God before he will be right with his fellowmen. Wherever on the face of this earth these principles and precepts have been most faithfully observed, there peace and prosperity have reached their highest development.

Modern sociology has in it much that is good and true, but in all this there is not a single thing that is new. It is only a reflection of the original and sure teachings of Holy Writ. The chief weakness of modern sociology is the small or pernicious view it takes of the family. The divine truth makes the family the social unit, and insists that unless the family be

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maintained on a high plane, society cannot be saved, and her problems are unsolvable. Just here is one of the dangers in connection with the changes advocated in the curriculum of the Seminary; the discouragement of exegesis through study of the original languages, and the substitution of modern sociology in its raw and unfinished forms. Exegesis is but the scientific and accurate study of the revelation to ascertain the real mind of God, and this exegesis is most successfully accomplished by a study of those tongues through which the divine truth was first committed. To-day exegesis has too often been buried out of sight by a bulging of criticism. Let the church earnestly, faithfully, energetically and lovingly present to all men in teaching and living the principles and precepts given by God, and it will go far toward the solution of all the social problems which may now or hereafter arise. But let the church and society follow after the blundering experimenting and half truths of modern sociology, and society will sink deeper and deeper into the ditch.

(3) The Aspect of Obedience to the Statutes of the Lord.

It is the fashion to-day to belittle statutes, to make light of justice and judgment. But while man is rational and moral, as made in the image of his Creator, the will of that Creator is supreme and must find its expression in competent ordinances and commandments. The lower parts of nature will move under natural law, but man must rise to the moral, or fail.

God has given the sum of his moral law in the ten commandments. These were not made for the church alone, but for all mankind, and upon all men they are obligatory. The church can render no greater aid to society, no finer solution of her moral problems, than to bring her under the knowledge of these commandments and to the sense of her obligation to them. They are the basis of all proper and all successful civil legislation and administration. No civil law can be made or executed which rises above the conviction of the ruling power. In a free country where the people rule, no law can be made or executed which rises above the conviction of the people. In this country, then, to educate the people in a knowledge

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and conscience of the moral law is the direct way and the only way to solve the difficult problems now pressing upon this nation.

The most discouraging sign at present is the woeful ignorance of, and weakness of response to this law. The ten commandments are not generally taught in our families or schools, nor preached frequently enough from our pulpits. We might be surprised to find how many modern Christians would fail in the attempt to recite the ten commandments. While this is true no high moral attainment need be expected. If the church would put aside a good deal of her externalism and give more emphasis to God's law before all men, it would be profitable both for the church herself and for society.

The church must not only teach the law, she must live it. The world once accused the church of being too strict, now she charges her with being too loose. The church cannot gauge her course by the voice of the world, but by the voice of God. To this she must be faithful in word and deed. When by the presentation of God's truth and God's law the church has aroused society to her duty, she has reached the end of her commission. The next thing for society is to determine the policy by which she will discharge her duty; here the church must keep her hands off. The church should teach moral principles, but she cannot determine or execute civil policies. The members of the church, acting as enlightened moral citizens of the state, can do much in the way of civil policies.

Let us now apply what has been said to the three problems mentioned above.

Temperance. The church must speak the truth, the whole truth, and nothing but the truth. We fear that in her eagerness the church has sometimes stepped over the limits of truth on this question. Drunkenness is sin, dark and deadly. God has written its sentence, "No drunkard shall enter the Kingdom of Heaven." There can be no qualification here, no indefiniteness. As to the use of intoxicants, the Christian principle is that of expediency, "If wine make my brother to offend I will drink no wine while the world stands". It is impossible to press this principle too far, but we must have this principle in-

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stilled into the convictions of the people before we can make or execute a policy for the solution of the temperance problem.

Capital and Labor. According to the scriptures, the rich and the poor will be with us always. The attempt to reduce all men to the same level in possessions would be as reasonable as to attempt to make them all the same size, or endue each with the same gifts. The principles to be maintained are liberty, equality, and fraternity: liberty in the exercise of powers and gifts; equality before the law of God and the civil law; fraternity, the recognition of fraternal relations among men. Bring the people to the recognition of these three great principles as developed in scripture, and the problem of capital and labor will be solved; never till then.

Marriage and Divorce. The scriptures recognize the family as the basis and unit of all human society. No nation can endure if this foundation be impaired. The family bond is the marriage of one man and one woman. This is ingrained in the nature of the race. It is an element of creation. The marriage bond, according to the scriptures, may be dissolved in two ways and only two ways—by death, by adultery—and both death and adultery do dissolve them. The marriage bond cannot be maintained after death or adultery. "If the husband be dead she is loose from the law of her husband." No man can live with an adulterous wife without himself becoming an adulterer. "Know ye not that he which is joined to a harlot is one body?" Save for these two causes no power on earth can dissolve the marriage bond, and to attempt it, is to subject a man or nation to the just judgment of God. Where either of these causes exist the marriage bond cannot be maintained, and to attempt it is to corrupt the parties involved. Let the church press these principles home upon society, the state, the world. If they are received and obeyed, the problem of marriage and divorce is solved. If they are not received, society must crumble.

There is a tendency to regard alms-giving, commonly called charity, as an agency in the solution of social problems. But mere alms-giving has no solving power. As such a power it is repudiated both by Christ and his apostles. True charity must be fraternal. It is the cup of cold water given in the *name of a disciple.* It is ministration to the sick, visitation to

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the imprisoned, clothing the naked, and feeding the hungry, as *brethern of Christ.* It is a sympathetic giving out to the needs of a brother man, that constitutes the real and noble charity. Alms-giving without fraternity is degrading both to the giver and to the receiver. The purpose of charity is to meet a need directly and not to uplift by indirection.

N. S., Pittsburgh, Pa.

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The Social Problem from the Standpoint of the Church.*

Rev. Theodore S. Stuart.

Amidst the general criticism of the seminaries for lack of social progressiveness, there is something to be said for the other side when the professor of Christian Morals turns to philosophize on the Social Question, the professor of Exegesis to exegete the social teaching of Jesus, and the professor of Church History to trace the social consciousness within the Church. And these books are but symptomatic of the growing social interest of the Church, as well as of the social perspective which increasingly prevails in our institutions of ministerial education.

In one respect, most books on the Social Question are disappointing: they fail to tell us what the Social Question is. Social movements are characterized, the temper of various social classes is discussed, and social remedies are proposed; but what is the Social Question? Indeed, what is it not? Men are related in so many ways, as citizens, as wage-earners, as members of families and other social groups, and contrasted in so many other ways, as employer and employee, producer and consumer, native and alien, mass and class; it would be

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SHAILER MATHEWS:

The Social Teaching of Jesus: An essay in Christian sociology. 1897.
The Church and the Changing Order. 1907.

FRANCIS GREENWOOD PEABODY:

Jesus Christ and the Social Question: An examination of the teaching of Jesus in its relation to some of the problems of modern social life. 1900.
The Approach to the Social Question: An introduction to the study of Social Ethics. 1909.

WALTER RAUSCHENBUSCH:

Christianity and the Social Crisis. 1907.

All published by the Macmillan Co., New York.

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surprising if the problems of labor, or immigration, or philanthropy or temperance did not constitute for many the key to all social solution. Another unfortunate tendency is the search for the goal along the paths of economic and physical well-being. The current conception might with fairness be stated as the problem of discovering and supplying the physical conditions which underlie normal human life. If this is fair to the general opinion, however, it is by no means fair to the facts: for a man is much more than his body; he is a social being, not by virtue of his strong arms or capable hands, but by the thought, the affection and the endeavor which make him a part of the life of others. Mere association no more creates a social order than a street car makes a society of its passengers. Hence any earnest study of social problems must take the spiritual factor largely into account. To quote Mrs. Browning,

> "It takes a soul
> To move a body; it takes a high-souled man
> To move the masses, even to a cleaner sty.
> * * * Ah! Your Fouriers failed
> Because not poets enough to understand
> That life develops from within."[1]

This is the justification, and the demand as well, for a treatment of the Social Question upon the broadest possible basis, and from a spiritual point of view. Such a basis and such a viewpoint is found in these books. Prof. Peabody thus states the Social Question: "Set, as I inevitably am, within the social order, how shall my own life be realized, amplified, sustained, and serviceable therein?"[2] It is then a question as old as humanity; and *our* Social Question is merely the form that the problem takes in our time. There are various methods of treatment in these five volumes. Broadly speaking, the earlier works of Mathews and Peabody are exegetical studies of the Gospel; their later books are in-

1 Aurora Leigh, Book II.
2 The Approach to the Social Question, p. 11.

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terpretations of contemporary conditions. Rauschenbusch combines these points of view with a *resume* of the social teachings of Israelitish prophecy, and an historical review of the social progress of Europe in the Christian era. Prof. Mathews' writings are marked by first-hand knowledge of the subject, a judicial fairness, and a thoroughly evangelical spirit. Prof. Peabody is brilliantly philosophical, as well as a charming writer. His books are an introduction to social literature; or perhaps we should say that they constitute a socialization of literature in general. Prof. Rauschenbusch speaks with the moral passion of one who has battled with the conditions he describes, and his words carry conviction. This may excuse him if at times he seems to lose the sense of perspective. He gives a surprising amount of information in a small compass, and his book is on the whole a winsome presentation of Christian Socialism.

To the latter author we are indebted for the presentation of the teaching of the prophets as historical antecedents of Christianity. "The fundamental conviction of the prophets," he says[3], "was that God demands righteousness and demands nothing but righteousness." "Goodness, and not sacrifice," (Hos. 6:6) is the prophetic ideal of religious life,—not merely individual uprightness, but justice and mercy. The nation was the religious unit; the thought of the theocracy was the background of all prophetic teaching; and the truly religious man was the true patriot. The change to individual and ceremonial religion which came with the breaking up of the national life, while it was a testimony to the strength of the religious impulse, was not an unmixed gain. The old prophecy gave way to apocalyptic and sometimes fantastic visions; the old insistence upon national righteousness as the source of national strength was lost in the practical divorce between religion and patriotism. The coming Kingdom was heralded by John the Baptist with a sturdy insistence upon righteousness between man and man. Jesus carried out the implications of John's preaching. For him, too, righteousness

[3] p. 4.

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was the soul of religion; he quoted with approval the words of Hosea, and made the doing of the will of God the sole criterion of fitness for the Kingdom. He "clasped hands with the entire succession of the prophets," and carried their teaching out to conclusions.[4]

In approaching the social teachings of Jesus, it is well to remind ourselves that the social teaching is not fundamental to the Gospel; "it is concerned with repentance and faith, with regeneration and a new life; its end is redemption, not social improvement."[5] Jesus' words on social relations are *obiter dicta.* His teaching was individual; but it was individual with a social horizon. "For their sakes," he said, (John 17:19) "I sanctify myself." Jesus' ideal of society is expressed in the phrase, "the Kingdom of God"; the force of this phrase, however, lies in its second member. The unity of the Kingdom is not a unity of organization, but of a common relationship of all its members to one God and Father of all. The Kingdom is viewed as both present and future: it is present in the heart of every man who has entered into filial union with God; it will be achieved in society when this sense of sonship, and of consequent human brotherhood, is universal. Jesus was thus no socialist; neither was he an individualist: in systems of distribution, as such, he had no interest. His purpose was to produce character of so lofty worth that it would fulfill itself in any social order, and eventually carry the spirit of Christ into all social life. The chief thing was that a man should love God with all his heart, and his neighbor as himself; the direct pronouncements of Jesus upon questions of social import are but implications of this. For a study of these implications, the reader is referred to the discussions by all three of our authors, each of them masterly in its own way.

From a reading of these books, one retains several vivid

4 Rauschenbusch, p. 53.

5 Ad. Harnack, "The Social Gospel," p. 9.

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impressions. First, that the Social Question, in its essence at least, is the same now that it has been from the time of the prophets. There has always been injustice, and inequality of opportunity, and it has arisen from the same causes as now. In its grasp of causes, the Bible is still probably the best text-book on the Social Problem. A further impression is that the Social Question is at its heart a moral and religious question. Like all others, social systems "have their day and cease to be," but the problem still remains the old one of selfishness and sin. The need of the day, and of every day, is not for social systems, but for social men and women. "That which stands in the way of the realization of many a man's ideal for society," Prof. Mathews observes[6], "has not been its own logical inconsistency but its failure to find or to produce the right sort of men upon which to work. The plan of the house called for marble, and the only material at hand was mud. Jesus proposes to furnish good material as well as a noble plan." A third impression,—perhaps it should be called a conviction,— is that in our day we are recovering Jesus' conception of the Kingdom of God. It has come from the heavens back to earth. Its citizens are not translated saints, but living men and women. Wherever it is present, it makes itself known by "righteousness, and peace, and joy in the Holy Spirit,"[7] not individually alone, but socially as well. The coming of the Kingdom is the cure for the ills of society; and faith in its coming is the cure for social pessimism.

We ask, Why, if the forces of social reform already lay in the teaching of Jesus, have almost two milleniums not sufficed to accomplish it? Why is there still a Social Question? Prof. Rauschenbusch devotes a chapter to this problem.[8] The reasons, he says, lie outside of the genius of Christianity itself.

6 The Social Teaching of Jesus, p. 208f.

7 Ro. 14: 17.

8 The Work of Social Reconstruction, p. 143ff.

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"The failure of the Church to undertake the work of a Christian reconstruction of social life has not been caused by its close adherence to the spirit of Christ and to the essence of its religious task, but by the deflecting influence of alien forces penetrating Christianity from without and clogging the revolutionary moral power inherent in it."[9]

Among these deflecting influences are named the expectation of Christ's immediate return, the lack of political rights, the dogmatic tendency, the ascetic ideal, the ceremonial emphasis, the disappearance of democratic organization within the Church, and the lack of a scientific conception of society. We need only to note these retarding influences to realize that most of them have passed, or are passing, away. Civilization has become,—officially at least,—Christianized; despotism is all but impossible; social knowledge is constantly increasing. In the Church itself, these causes become less operative with the years. The conception of the world as a sinking ship, from which men must be saved to the ark of the Church, is giving place to the thought of the world as itself the object of salvation; the ascetic ideal has passed into the ideal of service; the emphasis upon dogma is changing to an emphasis upon life; the spread of democracy is giving laymen an increasing part in church affairs. But here an observation is in place: there is a wide-spread opinion that democracy in the Church has gone into a sudden and serious decline. The rise of property values in the congested districts of the cities has carried the well-to-do population, and with it the churches, to the suburbs. The opportunities of the poor for worship are becoming fewer. Religion is becoming the property of the *bourgeoisie;* the laboring people are being alienated from the Church, and their religion is—Socialism.

There is no doubt that this is a serious symptom; but we may be pardoned for doubting whether this alienation of working people comprehends the Social Problem from the standpoint of the Church, as so many seem to think. Serious

[9] p. 198.

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as a condition, it is utterly inadequate as a statement of the problem. Indeed, it seems to the present writer much truer to say that the Church is alienated from the laboring man; instead of reminding *him* that Jesus was a carpenter, perhaps we should accomplish more by reminding ourselves of it. We give too much thought to statistics; we want results; and we try to achieve them by contributions. The only office-bearer among Jesus' disciples was a treasurer, and the office seems to have retained its primitive importance. Meanwhile, the problem of how life shall best be realized within the social order presses for solution, and passes over into that other problem of creating or developing a social order within which the obstacles to the realization of life shall not be insurmountable. We meet this problem in a hundred forms; economics and politics, philosophy and philanthropy, are avenues of approach to it; every pursuit and every study must reckon with it. The age is seething with social discontent, and every man hugs to his heart some scheme of social betterment. Discontent amalgamates itself into action, and we have the "Social Movement." The ideal calls upon men for its realization; and the various forms of industrial and political agitation, or philanthropic and reformatory activity, are the response of men to the call.

This situation, although not without serious aspects, is one of the most hopeful phenomena of the time. It is based, more than upon anything else, upon the discovery of the inherent worth of men *as men*; so long as the divine right of kings and the absolute power of masters were acceptable doctrines, men might wear their chains in silence. But this age has made a remarkable discovery,—more important than any in science or philosophy,—the discovery of personality, the recognition of worth. We cannot stay the forces of progress: if we rashly oppose them, we shall be crushed by them; if we are wise, however, we will utilize them, and be carried along by them. This is not to deny that there are grave possibilities of danger in the social movement, such danger as arises from ignorance. and demagogism, and mistaken aims; but the danger may be minimized, if not eliminated, by increase of social knowledge,

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true leadership, and sane ideals. We owe it to the Social Movement, and to ourselves as well, to recognize in it something more and deeper than an economic dissatisfaction; it rose from a spiritual discovery, and is still at its heart an expression of spiritual aspiration. It is a transfer of the struggle for existence from a physical to a spiritual plane. But it is even more than this; it is a movement toward moral ideals, —Freedom, Opportunity, Brotherhood; it is concerned less with work and wages than with justice; less with philanthropy than with the spirit of humanity. It is full of moral energy.

And here,—to go no further,—lies the problem and the opportunity of the Church, to recognize and utilize this moral power for the purposes of the Kingdom. But we have neglected the problem so long that we have nearly lost the opportunity; one has but to recall the history of the Church in order to realize that an almost incredible amount of energy has been wasted in the disputation of abstract problems, from *homoousian vs. homoiousian* to *Creationism vs. Evolution.* The Church has been more concerned with the purity of the Faith than with the purity of national life; she has been more zealous in preparing men for entrance upon another life than in making this world a fit place for men to live. Small wonder if men have come to look askance at the Church, and even to doubt the reality of religion. Yet the opportunity has not passed. Never since the Apostolic days has the place of religion in social life been so acutely realized, or the Church so willing to co-operate in social betterment. But the difficulty is great, for the Church has lost much of her influence among the masses. To regain their confidence is the first task; and surely this must be approached first of all by a sympathetic effort to see life from their point of view. It is not enough that our congregations should maintain institutional chapels; the whole Church must become socialized. The Social Problem will not be solved *ex cathedra.* If the Church will influence the Social Movement, she must join in it; she cannot lead it unless she goes before. When the world again looks

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to the Church, not alone for leaders, but for leadership, the great prerequisite for social solution will have been found.

Supposing ourselves, then, to have gained this confidence, what are we going to do with it? Surely we shall not make it an occasion of proselytism, and most surely we shall not attempt to impose any system of organization, apostolic or otherwise, upon the social order. Either attempt would spell disaster. But we can exploit the moral situation by reinforcing the ethical earnestness which already prevails, and by constructive direction of the moral impulses of the time. "It is not because people are not good enough," says Prof. Rauschenbusch[10] "but because their goodness has not been directed and educated in this direction. . . . The social body needs moral innervation." If the Church does not meet this need, its satisfaction will be sought elsewhere, with consequences no more tragic to the Social Movement than to the Church. But this function of reinforcement and inspiration should lead up to another, which is peculiarly the Church's mission: to bring to bear upon society the regenerative power of the Gospel of Christ. Truly to love our neighbor as ourselves is impossible until we have come to love the Lord our God with all our heart. The Brotherhood of Man is a corollary of the Fatherhood of God. The Social Question, logically followed, leads up to religion. Prof. Peabody, in his latest book,[11] follows the trail as it leads through the study of Social Science, Sociology, Economics and Ethics. In this pursuit, he says,[12] "one must laboriously trudge across vast and often arid plains of experience; but does not religion traverse the same region without hindrance or check as if by the aerial navigation of the spirit? Is not the Social Question another name for practical religion?" The task of the teachers of religion, he says again,[13] is "to present the religious life, not as an alternative

10 p. 357.

11 The Approach to the Social Question.

12 p. 165.

13 p. 190.

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to social duty, but as its natural and logical fulfillment." But it must be religion unshorn of its moral majesty; The Baptist had grasped the situation when he proclaimed, "Repent ye; for the kingdom of heaven is at hand." [14] If the Kingdom is to draw near in our day or any day, its coming must be preceded by repentance; there is still need for the Psalmist's recognition of social wrong as sin against God.[15] "The reason," Prof. Mathews affirms,[16] "that the great Gospel of immortality and brotherly love is not more acceptable to men and women is not primarily because it is unintelligible; it is rather because they have no sense of moral need to which such a gospel comes as a messenger of peace. . . . The age is suffering from moral self-complacency. It is the business of the Church at all costs to startle it into self-examination and repentance. The changing order must be given a conscience." There is the problem that must be solved before the Social Problem can find its answer. And to lead the way to its solution the Church needs a generation of prophets,—men too broad to be restrained by sectional and ecclesiastical prejudices, and deep enough to realize that an enduring social order must be built upon a foundation of which Jesus Christ is the chief corner-stone.

Pittsburgh, Pa.

14 Matt. 3: 2.

15 Ps. 51: 4.

16 The Church and the Changing Order, p. 223.

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The Theological Seminary and the Social Problem.

REV. RILEY MCMILLAN LITTLE.

For the most part, theological seminaries occupy the position of the by-stander to social problems. They are not in the midst of social thought, movements, and influences, but at one side as onlookers. In the last few years quite a numbers of schools, The Western Theological Seminary among the number, have become awakened to this condition and have introduced into their curricula lines of instruction which would prepare ministers to take an intelligent and useful part in the social problems of life. In 1880 Harvard Divinity School offered elective courses on the ethics of the social question; Andover Seminary in 1887 on social economics; Yale in 1892 on Christian social ethics. Sociology first became a part of the prescribed course at Hartford in 1888. The Chicago Theological Seminary established a department devoted exclusively to Christian Sociology in 1890. In 1894 Yale and Chicago both appointed professors of Sociology for their Divinity Schools. A recent survey of all the theological seminaries of our country indicates that the great majority are still without any definite work which would qualify ministers trained therein to have any particular influence upon the social problems which they must meet in the world of men.

There are three particular reasons why this is so.

First. The historic relation which the theological school as an institution sustains to the common life of men—a relation apart and separated. This apartness from life arises not so much from the fact that they are distinct professional schools, as from the fact that they are religious schools. They may be located in a large city in the midst of teeming life, and yet be out of touch with what is going on around them. Theirs is a separation in spirit, not necessarily in location. This arises out of the false distinction

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which is still prevalent between the sacred and the secular, a tinge of aceticism which remains in Christian thought producing a monastic feeling in reference to suitable preparation for the ministry. Whether theological schools are conscious of this position or not, the world views them very much in this light, and there is considerable evidence that the judgment is just.

A second reason why theological schools occupy the by-stander's position to social problems is the basic fault of the curriculum. The prevailing curriculum in Divinity Schools was determined in its general outline years before the social, economic, and political sciences were wrought into shape and commenced to have a legitimate influence upon the minds of educated men. In the back-ground of the theological curriculum are the classics, philosophy, history and mathematics. Experimental psychology was unknown when the radial lines of theology were laid down. The physical and biological sciences have been completely revolutionized since then. The social and economic studies have been developed since that date. More than half the material that enters into the general educational process of today has either been newly developed or completely changed since the theological curriculum was adopted. While the educational methods and materials have been constantly changing in colleges and universities, that of the theological school has been practically at a stand-still.

The third reason for the aloofness of theological seminaries from social problems is a natural development of the other two, namely—the type of men usually chosen to be theological professors. Nearly always they are men marked for scholarship along the lines of the established curriculum, learned in ancient and classic lore, specialists in distinct branches, men well acquainted with books, libraries, museums and archives, men of faith and character, but not often filled with an active interest in the busy outside world. *Of course theological schools must have professors of this type.* The church would never be satisfied with inferior scholarship in them. The Christian faith comes to us through a historic revelation, which must be understood. Professors, therefore, must devote much of their time and energy to research and the study of ancient peoples, their languages, customs and laws; but

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schools which are to prepare young men to interpret the Christian Gospel to living men and to have some skill in bringing religious influences to bear upon social problems, must also have teachers who themselves know life, and have a profound enthusiasm for humanity. The difficulty at present is that the average theological faculty is one-sided. With rare exceptions professors have the point of view of the scholar and recluse. They do not mingle freely and frequently with men of all sorts and conditions. They do not know life at first hand. They see it through books, from behind the professor's desk, and often are better acquainted with the life of ancient peoples than they are with phases of the city life which press upon the institution in which they teach. In full recognition of the splendid scholarship, fine character and noble lives of our theological professors it still should be said that the minds of many of them need to be socialized, if theological seminaries are to have their rightful influence upon the social problems.

No professional school should have a greater influence than the theological. Instead of occupying the by-standers's position, they should become real schools of prophets, so training young men to interpret the Christian Gospel that it will have its full influence upon the whole of human life. Presumably, the Universities and Schools of Philanthropy will continue to furnish the leaders of the social movement. Only an exceptional minister will have the aptitude and developed skill for leadership, but all Christian ministers should have some social vision that they may see and feel the religious significance of social movements, and through the Church furnish the social ideals and inspiration which will send these movements along towards the Kingdom of God. The Church has not been without ministers of the highest power in this respect. Thomas Chalmers organizing the charities of Glasgow, Charles Kingsley and Frederick Denison Maurice laboring for the moral, social and physical improvement of the working men of England, Robertson of Brighton preaching a humanized theology at white heat, Beecher eloquently pleading the cause of human freedom, and Phillips Brooks with his burning enthusiasm for humanity, all exhibited in a great way the relationship

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which Christian ministers ought to sustain to the pressing problems of life. They looked upon the multitudes and their hearts were moved with compassion within them. They had social insight, sympathy and intelligence, and this vitalized their work and gave to them a commanding place in the problems of society. They interpreted religion in a comprehensive and liberal way. It could not be confined within creeds and ecclesiastical trappings, but belonged to men, to the common life of all men; and life itself in all its shades, forms, and colors, was necessary to the best and fullest interpretation of religion. They were prophets of a better social order.

Divinity Schools ought to make it possible for the Church to have more ministers of this kind. True these were exceptional men, and we cannot expect theological seminaries to develop ministers of like power from the average student body, yet from the average class many more graduates might go out to wield a larger influence upon society, if theological education were better adjusted to the needs of life. The Holy Scriptures furnish abundant material for a broader and more human type of education. Indeed the Bible is unexcelled in sociological matter. It is the great book of life in a double sense. Professors who teach the Old Testament have the opportunity to introduce their students to the prophets who were the real makers of Israel. Great and inspiring is the company of Amos warning against oppression, of Hosea pleading for goodness instead of sacrifice, of Isaiah calling upon Israel "Cease to do evil! Learn to do right! Seek justice! Relieve the oppressed! Secure justice for the orphaned and plead for the widow!", of Micah declaring that Jehovah required and only required that men do justly, love mercy and walk humbly before God. Ceremonial religion was of little interest to the Prophets. Righteousness alone God required, and nothing could be substituted in its place, and this meant righteousness for the community, as well as for the individual. The Prophets were not individualistic in their philosophy but social. They dealt with the whole of life.

There should be given in the theological seminaries lecture courses on the Prophets and the social and economic principles of the Old Testament, that students may catch

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the prophetic spirit and be able to discriminate between the essential and non-essential in religion, that they may feel keenly the burden of the people, and have courage to champion the cause of the poor and oppressed, to indict the selfish and dishonest rich, and to stand against all special privilege in society and government. The social consciousness of the prophet should do much to prevent young men from entering upon their life work with a class consciousness and individualistic conception of society which hampers many a good man in the ministry.

New Testament professors have an even greater opportunity to teach their students the social significance of Christianity. The Gospels and Epistles are rich in social vision and ideals. The corporate life of the State in the Old Testament is succeeded by the larger conception of the Kingdom of God in the New Testament. While the call of the Gospel is first addressed to the individual for repentance and faith, the corollary of the Gospel call is the Kingdom of God within men, their right social relations with one another. No other literature is as rich and fundamental in social concepts as the New Testament. Someone has said that there is enough of social dynamite in it to blow up society if it were fully applied. The figure of speech is not good—mustard seed—leaven—biological not physical—are the forces which the Gospel depends upon to develop a new order of society. These great social ideals should be recognized as of major importance in New Testament study and interpretation. To spend months upon Greek Exegesis and fail to deal with the tremendous social ideals of the Kingdom of God, is like tithing mint, anise, and cummin, and omitting the weightier matters of the law—judgment, mercy and faith. Careful Exegesis is necessary that ministers may understand the Scriptures, but experience shows that many men never get beyond the language into the great vision of life which the language portrays. Doctor Hitchcock's "Complete Analysis of the Holy Bible" contains but one reference in the index to the Kingdom of God, yet the word "Kingdom" is used in the Gospels more than a hundred times to denote the new social status which Christ came to announce and establish. Is it any

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wonder that Christianity has never undertaken seriously the reconstruction of society, when the great ideals of the Kingdom have been so neglected, obscured and misinterpreted? The Church does not have the Mind of Christ upon these social ideals. They are yet to be possessed. It is the duty of theological professors to deal with these great conceptions, to indicate to students their bearing upon social problems and give to them a helpful introduction to the social and ethical values of the New Testament.

In order that this important phase of Christian truth may be adequately dealt with, every theological faculty ought to include a professorship which would be devoted entirely to the social bearing of the Gospel. This chair should be filled by a man having both social insight and profound sympathy with human life. One who would not only have the ability to teach the subjects theoretically but who could lead the students in field work, and acquaint them with social forces and movements—settlements, charities, labor unions, civic centers, different neighborhoods, various nationalities, great industries, and political ideals.

Bellevue, Pa.

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Some Suggestions in Regard to the Use of the Biblia Hebraica*.

PROFESSOR RUDOLF KITTEL.

Many inquiries and suggestions coming to me from teachers of Hebrew, together with the fact that my edition of the Biblia Hebraica has found a wide circulation and is being used more and more in the study of Hebrew and the Old Testament, not only in Germany but abroad (especially England, America, Scandinavia, and also Italy), lead me to impart some experiences which I myself have had in academical instruction to student beginners. They will be found valuable in the main, I trust, for instruction in Hebrew in the Gymnasia or related institutions.

1. As a point of departure, must be mentioned the fact that, on the whole, only a few connected passages in the Massoretic O. T. exist which do not need critical assistance and an emendation of orthographical errors, or correction of an otherwise corrupt text in order to become sufficiently intelligible. From which it results that the beginner, as soon as he has been conducted through the elements of Hebrew Grammar, and is ready to read connected portions of the O. T., can scarcely dispense with a corrected text.

For the same reason it is also to be recommended that, in cases where Hebrew is studied in the colleges, the introduction to a critically prepared text be not postponed until the student reaches the university or theological seminary, or, if the propaedeutic course be begun in the theological school, to wait until the student is ready for exegetical exercises. Much better will it be found if the instructor use at once the critical text as a basis for his lectures.

*Biblia Hebraica. Adjuvantibus professoribus G. Beer, F. Buhl, G. Dalman, S. R. Driver, M. Loehr, W. Nowack, J. W. Rothstein, V. Ryssel edidit Rudolf Kittel.

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The student will thus be spared useless editions of the Hebrew Bible, since experience reveals the fact than many students later procure the B. H. or, at least, parts of it, for exegetical lectures as well as for private study. Another text previously obtained, possibly because it was cheaper, or for other reasons, now becomes worthless. Besides, it is pedagogically and theologically more exact to acquaint the student sufficiently from the beginning with the necessity of correcting the Massoretic text, and at the same time to give him a proper, systematic training in the process of its emendation. For the future it will belong more and more to sound instruction in Hebrew to train the student in handling the apparatus for O. T. textual criticism, and to acquaint him practically, therefore, with the important variants in the MSS. and with the old versions and their significance in reading and expounding the text.

2. Now the chief difficulty consists in this—as years of experience in instructing first year students how to use my B. H. have taught me—that the pupil knows next to nothing as to how to begin with the notes offered him in the critical apparatus of the B. H., oftentimes not even where he himself has already noticed a grammatical or logical difficulty by reason of a corrupted Massoretic text; or else, on the other hand, he uses the apparatus in an altogether wrong manner.

3. I take the liberty, therefore, of sketching briefly the method which I myself follow in introducing the use of the notes of my B. H.

a. I presuppose, to begin with (which goes almost without saying for Hebrew instruction as well as all school work) that the student has first sufficiently prepared the passage assigned for translation at home. At the same time I announce once for all that I expect a preparation of the notes in the B. H. if it be only partial.

b. To make this possible, a short, summary explanation of the meaning and purpose of the notes must of course precede the assignment, and this must proceed from the fact of the manifold need of an emendation of the Massoretic text and the means which are available for this purpose (MSS.,

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versions etc.). The table of abbreviations, which goes with every copy of the B. H., gives without difficulty, the key to the meaning of the signs (sigla) M. G. V. T. S. etc.

c. When the pupil has obtained this orientation, he needs now only be instructed in regard to the range of the abbreviations *l, l prb, l frt, dl,* etc.— or the lack of these letters—placed before the variants or proposed changes. Then it will happen, almost without fail, that a pupil, turning occasionally to the apparatus, will take up a variant or conjecture given below, and, without having examined it, use it as a basis for his translation whether it is recommended or not. This must, of course, be prevented (by systematic, if at the same time very brief, instruction as to the proper use of the notes). The student will therefore have to be shown very carefully that only those cases in which a single *l* or *dl* appears are to be looked upon as necessary and final in determining a recommended correction; those with *l prb* as worthy of recommendation; those with *l frt* as possible; those with *l?* as always questionable; and further, that *prps* indicates suggestions which are to be taken into consideration on the authority of well known scholars without the Biblia itself recommending them directly. Very especially, however, must one see to it that variants given without any addition be looked upon merely as "variants" which have been incorporated into the notes because, for some reason or other, they can claim an interest for textual criticism.

d. The chief task of the pedagogically skilled teacher will be to have the pupil properly use the critical apparatus, without long learned explanations, during the reading, on notes from which he hopes to derive help for the translation. It is entirely sufficient if at first only once or twice during the hour, and that in connection with an especially bad text, the eye of the pupil be directed to the note. More and more will he become accustomed to it. He will receive the help gratefully, and wide awake pupils will soon with pleasure partly see and partly divine that here a host of most interesting problems arises before him, and thus in a significant manner will his later development be provided for.

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e. One must, however, always guard against a casual, unsystematic use of the notes, otherwise one invites confusion and runs the risk of producing dilettante textual criticism. I myself proceed as follows: As soon as the young men have advanced to the connected reading of longer passages, I instruct them to copy, in their preparation, only those corrections marked *l,* or to lightly underscore them in their books, and prepare them, together with the corresponding passages in the Massoretic text, in order to incorporate them later in their translations. Then it is a matter of the lecture period to explain the likely sense of the corresponding Massoretic text and to indicate briefly the grounds for the changes. Very occasionally and, in general, only so far as is necessary to a practical understanding of the rest of the apparatus, with its manifold shades of meaning, do I bring in the remainder of the notes with beginners and younger students. Only when the pupil has thus been brought to see the facts, and has grasped something of the range of the problems to be solved, and developed an interest for them through the consideration of the more evidently corrupt texts and the proposals for their emendation, can one be satisfied that considerable gain has been made for his present and future study. An occasional glance, as has already been suggested, at an *l prb* or *l frt* will occur of itself, and wide awake pupils will be carried forward by their own interest in solving the problems that arise for the textual critic.

In proportion as it is understood that the restoration of the text of the O. T. (as in no other writing of the world's literature) is the chief condition for its proper understanding, will it be clearly seen that the careful, intelligent, and systematic introduction to O. T. textual criticism belongs to the first tasks of the student of the Hebrew Bible in every grade, and cannot, therefore, be begun too soon. A service will thereby have been performed for the future theologian, the significance of which, for sound theological development and systematic study, cannot be overestimated.

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EDITORIALS.

THE CHURCH AND THE SOCIAL QUESTION

It is not uncommon either to hear or see the criticism that theological seminaries care nothing for the social question. We do not propose to discuss the truth or falsity of this accusation in general, but to call the attention of the Presbyterian Church at large and especially of our constituency, to the articles in the present number of the Bulletin. They will refute the charge as far as the Western Theological Seminary is concerned.

One of these papers is by the Rev. D. S. Kennedy, D. D., pastor of the First Presbyterian Church, North Side, a virile thinker, who needs no introduction to our readers. The Rev. R. M. Little, author of the one entitled, "The Theological Seminary and the Social Problem," pastor of the Presbyterian Church, Bellevue, Pa., has been president of the Associated Charities of Pittsburgh ever since the inception of this organization in this city. His long familiarity with social problems and practical methods of dealing with them, has given him a horizon sufficiently wide for the discussion of the topic which he has treated. Rev. Theodore S. Stuart has epitomized the spirit and teachings of the most important recent books on the social question. He is a recent graduate of the Seminary (class of 1906); winning the fellowship, he spent sixteen months in Germany during which he devoted most of his time to sociological studies. He labored for several months in the famous Bielefeld Institution of the "Inner Mission", and learned how the German Church is handling this problem.

THE ATTITUDE OF THE WESTERN THEOLOGICAL SEMINARY.

Our Seminary has responded with alacrity to the call of the Church for providing instruction along the lines suggested in these papers. The General Assembly of 1909 passed a resolution in which the new conditions of society were recognized and

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the theological seminaries were called upon to adapt their teaching to them. Within a month of the adjournment of the Assembly the Executive Committee of the Board of Directors authorized the President to arrange for such courses as the action of the Assembly contemplated. During the current term the two following courses have actually been offered:

1. The Social Teaching of the New Testament. This course is based upon the belief that the teaching of the New Testament, rightly interpreted and applied, affords ample guidance to the Christian Church in her efforts to meet the conditions and problems which modern society presents. After an introductory discussion of the social teaching of the Prophets and the condition and structure of society in the time of Christ, the course takes up the teaching of Jesus as it bears upon the conditions and problems which must be met in the task of establishing the Kingdom of God upon the earth, and concludes with a study of the application of Christ's teaching to the social order of the Graeco-Roman world, as set forth in the Acts and the Epistles.

2. Christian Ethics and Sociology. A study of modern social problems from the standpoint of Christian Ethics. The Family; Poor Relief; Labor Problem; Liquor Problem; Immigration Problem; Negro Problem; City Missions; Settlement Work.

For a number of years in the course on OT Prophecy special emphasis has been laid upon the social teaching of the prophets. In a measure, then, we have realized the ideals set forth in Mr. Little's paper; we have made an honest effort to make use of the resources at our disposal in the matter of providing instruction along these lines. Additional endowment is necessary before it will be possible to offer all the courses which will be suggested to the Board of Directors for their approval at their next meeting, May fifth.

THE ALUMNI AND COMMENCEMENT WEEK.

It is hoped that all the graduates of the Seminary within easy reach of Pittsburgh will attend the graduating exercises in the First Presbyterian Church, Pittsburgh, at 3 P. M., May fifth. The formal induction of Dr. Kelso into the office of President will be combined with the usual commencement exercises. The annual alumni dinner will be given at the Fort Pitt Hotel, and the entire occasion will be used for arousing the enthusiasm of the graduates and securing their co-operation for furthering the plans which are being laid for the future development of the institution.

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Literature

CHURCH UNITY: Studies of its most Important Problems. By Charles Augustus Briggs, D.D., D. Litt., Graduate Professor of Theological Encyclopædia and Symbolics in the Union Theological Seminary, New York. New York: Charles Scribner's Sons, 1909. 8vo. pp. xii, 459. $2.50 net.

This solid volume brings to us an interesting treatise upon a very important subject, from the pen of one who is qualified, both by his studies and his sympathies, to speak with the authority of a specialist. Dr. Briggs says he has labored for twenty-five years in behalf of Church Unity, and we have here his ripe views of the existing status. His labors have been directed as his studies in Church History have indicated. His view of the field is comprehensive. It is no mere coming together of cognate sects which engages his thought; it is the ultimate union of all the great divisions of the Church of God in the world. To be sure such a grasp of the problem puts emphasis upon the irenical rather than upon the polemical; upon the consensus, rather than upon the dissensus of the Church's faith. The difficulties in the way of the programme of Universal Unity are obvious and the handling of them occupies a large portion of this book.

Dr. Briggs adheres to the conviction which he expressed in 1887 in the *Presbyterian Review* of which he was then the senior editor, that the four terms set out in the Lambeth Articles of the Church of England, reproducing substantially the points proposed by the House of Bishops of the Protestant Episcopal Church in this country in 1886, as "essential to the restoration of unity among the divided branches of Christendom", ought to be accepted by all parties as satisfactory. He is careful to add, however, "provided nothing more is meant by their authors than this language expressly conveys". That this condition must be explicitly mentioned is significant and disquieting. To be sure there is room for difference of interpretation and therefore there must be an active willingness on the part of all to be not only just but also generous in all things.

These four bases of union, namely, Holy Scripture, The Apostles' and the Nicene Creed, the two Sacraments, and the Historic Episcopate, are all subject to a variable interpretation which enhances or reduces their meaning to a very appreciable degree. And yet the author shows fine faith and courage in looking forward to an ultimate reunion. All *jure divino* theories of Church government have vanished. There is no Church in existence today that corresponds with the New Testament Church. Tendencies, determined by expediency and convenience, cross and overlap until a Presbyterianized Episcopacy is scarcely distinguishable from an Episcopalianized Presbyterianism. Who does not see the drift toward Episcopacy in the Moderator's Councils and Executive Commissions of twentieth century Presbyterianism?

The reasons for opposition to the Historic Episcopate are clearly stated and, in some instances, stoutly maintained. In ordination the difference between Presbyterial and Episcopal forms may be reduced to the minimum, for while in the one only the ordaining bishop lays on his

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hands, in the other the moderator of the Presbytery does this together with such of his co-presbyters as may be within reach. It is interesting to see how the author distinguishes between ordination to function and ordination to the exercise of that function within a certain jurisdiction. He declares that the Church of England and her daughters have never officially denied the validity of Presbyterian Orders but have insisted upon Episcopal ordination to exercise the functions of the ministry within their jurisdiction. He says that this is the view with which Bishop Leighton accepted Episcopal ordination and adds, "That is the view with which it was given to me and with which I accepted it" (p. 154). Dr. Briggs strongly affirms that no union can ever come which will not leave the right of appeal from the highest tribunal of the Church to the Head of the Church, from the Pope to Christ. "The only way in which Roman Christianity and Protestant Christianity can legally combine is for Protestant Christianity to frankly recognize the technical irregularity of the Reformation, its revolutionary and illegal character, and for the Roman Church to repeal and recall all its unrighteous discipline" (p. 174). We fear that only a far-sighted vision can see this as yet.

As to the sacraments, it is suggested that we resort to the primary and secondary connotation of the word. Inasmuch as Greeks and Romans agree in the seven sacraments, the Protestant Churches should abandon their opposition, only insisting that the two sacraments, Baptism and the Eucharist, stand by themselves as sacraments of sacraments, and that the other five are named sacraments in a secondary sense, as sacred institutions of the Christian Church established by Jesus Christ and His apostles" (p. 249). We should be afraid that this venture would be a studied ambiguity which, though intended to bridge an admitted serious divergence of view, would lead to greater confusion and controversy in the future. Much as we may admire the sane and sweet irenical spirit of these suggestions, we find ourselves cautious in yielding to them, and this conservative frame is confirmed when we find the attempt to resolve the differences upon the Real Presence by resorting to the processes of the subliminal self, "a subconscious feeding upon Christ in the elements" (p. 296). This is not in itself an unreasonable remark, and yet we question the permanence of an agreement upon the theology of the Real Presence and of an ecclesiastical status which are based upon the unstable tenets of the new psychology.

Dr. Briggs wants union but he will not surrender to an autocratic pope. He would have a constitutionalized pope and argues that such a constitution would be a great improvement upon the *curia* by which he is held in control now. But Archbishop Ireland says, "Councilors the pope will gather about him, vicars and delegates he will have, to divide with him the labors of his office, but the supreme master and last resort he will ever remain". And yet our author makes much of the limited sphere in which the pope is absolute and infallible and, even in the face of the vatican, he hopes for the union that is to come.

In the chapters that discuss the theological crises of the day and the pope's attitude toward Modernism, the author's well-known views find expression. But the reunions of the great divisions of Christendom must ever be immediately a question of polity rather than of theology, although these very forms and principles of polity are deeply imbedded in antecedent theological presuppositions. We commend this book as worthy of a careful reading. The reader will likely say to himself that Dr. Briggs sees too small the differences between the Churches, and the difficulties in the way of their coming together. Even if this be so, many will regard it as "a fault that leans to virtue's side" and all will find much that is instructive and suggestive in the historical approach to the problem.

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No one can predict the developments of the future; without question, the tendencies of Christendom are centripetal and in this we judge that the spirit will anticipate and outrun the forms. There is disaster down the way of ill-considered haste. Recent negotiations in Scotland and America show at least the incidental evils and perils of premature action. The Lambeth Articles are comprehensive, as they ought to be, but disingenuous spirits can construe and convert comprehension into a nest of ambiguities wherein are the germs of future litigation and bitter recrimination. Church Unity is properly an effect and not a cause. Let the causes be ripe and the effect will follow. This volume is an honest consideration of the causes and a sympathetic setting forth of the blessedness that will ensue when these causes, by the favor of God and the faith and forbearance of his people, are ready to act.

HENRY COLLIN MINTON, '82.

WHAT HAVE THE GREEKS DONE FOR MODERN CIVILIZATION? The Lowell Lectures of 1908-9. By John Pentland Mahaffy, C. V. O., D.C.L. (Oxon.), etc., of Trinity College, Dublin. New York; G. P. Putnam's Sons.

Not every author is an authority. Professor Mahaffy is pre-eminently fitted to handle the topic of these lectures. As he says, in closing the series, "there are probably few men who have lived longer and more intimately with the old Greeks". With full and accurate knowledge he tells in language almost colloquial how much we moderns owe to the "old Greeks" with whom he has lived so long.

In a general way most intelligent people are aware that the Greeks were a gifted race, that their achievements in certain directions still remain unsurpassed, yet most readers of Prof. Mahaffy's lectures will be surprised at the manifold character of these achievements, as here set forth.

The opening lecture discusses the causes of the pre-eminence of the ancient Greeks, rejecting the theory that physical geography was a controlling factor. A gifted race cannot be accounted for by such secondary influences, any more than gifted individuals. Just here Prof. Mahaffy puts in a needed word for the place of Greek in a liberal education; and no other education deserves the name. That the Renaissance was largely due to the revival of the study of Greek, every one ought to know. That our institutions of learning have deterioriated from the slight put upon that study, ought to be equally evident, and a reaction has begun. To this Prof. Mahaffy refers in his Preface, plainly stating that the study of English Literature is not a proper substitute for classical training.

Lectures II.—V. treat of Greek Poetry, Greek Prose, Greek Art: Architecture and Sculpture; Greek Art: Painting and Music. In all these spheres, except that of Music, the supremacy of the Greeks is acknowledged by intelligent people. But Prof. Mahaffy gives many details, alike unfamiliar and interesting, while, true to his title, he shows the vital relation of these Greek achievements to modern civilization.

Lecture VI. is entitled Science, a term which the author uses "in the old and proper sense to include all strict reasoning". Hence the subdivisions are: Logic, Mathematics, and Medicine. Under the last head due honor is awarded to Hippocrates, "the father of rational medicine".

The next lecture deals with a sphere of life in which the ancient Greeks were pioneers and proficients also. In politics, despite their geo-

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graphical limitations, they were experts. It would be a compliment to the average American congressman to say that he knew as much of statecraft as the average Athenian citizen did of the politics of his city. That there was a tendency toward what is now termed Socialism in Greek government is obvious enough. The State dominated the individual in a very large degree. Prof. Mahaffy points out the peculiarities of Greek law and shows how it influenced Roman jurisprudence. Nor does he fail to show how the relations of separate states to the federations often formed constitute "burning questions" to-day.

The concluding lecture deals with the strongest and also the weakest features in Greek thought; for, under the general head of "Higher Thinking", the author includes Philosophy, together with Speculative and Practical Theology. While Plato and Aristotle remain the pre-eminent philosophers, the theology of Greek thinkers, whether speculative or practical, has done little for modern civilization. Prof. Mahaffy, however, suggests that, if supernatural revealed religion is displaced, there will be nothing better to take its place than Stoicism with its conception of duty.

The author does not ignore the fearful decadence of the Greeks, and most pertinently says: "One of the greatest lessons which the Greeks have to tell us is this: Intellectual culture by itself is no certain antidote for decadence in any society—nay, not even in that of Boston, Massachusetts".

The finds of the Egypt Exploration Fund have been used by the author, since the civilization of Egypt under the Ptolemies was Greek, not Roman.

The volume is printed in large type on heavy paper, and its sumptuous form befits the character of its contents.

M. B. RIDDLE, '56.

AMURRU, THE HOME OF THE NORTHERN SEMITES: A Study Showing that the Religion and Culture of Israel are Not of Babylonian Origin. By Albert T. Clay, Ph. D. The Sunday School Times Co. $1.50.

In this work, Dr. Clay has turned the most searching methods of the modern Pan-Babylonian school of O. T. critics squarely upon themselves, and reversed the whole trend of historical judgment, so that he can say in his Preface: "Continued researches have opened up new vistas of the subject, which confirm the contention that the Pan-Babylonists have not only greatly overestimated the influence of the Babylonian culture upon Israel, but that the Semitic Babylonians came from the land of Amurru, that is, Syria and Palestine, and that their culture was an amalgamation of what was once Amorite or West Semitic and the Sumerian which they found in the Euphrates valley." Working upon the solid basis of the crystallization of long chapters of history and development in personal and place names, Dr. Clay has given us a most valuable answer to the vagaries of the dominant hypotheses. No man writing in English is better fitted to meet scholarship upon this field, and any who regard the old Book as something other than a "Spielplatz" for intellectual jugglery cannot too highly appreciate the service the author of this book has rendered O. T. scholarship. Coming to the task, as he does, with a reverent regard for the divine message of the Hebrew Scriptures, yet free from any bonds which prevent his meeting his opponent in the open field of fair analysis and free criticism, he has thrown down the gauntlet, and calmly awaits the issue.

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We must thank the author for the form of his book, in that he first places within the reach of any one the results of his study, without involving the reader in the intricacies of the more technical processes through which he conducts his researches. To the specialist, the method is not without an element of artificiality and distraction, but we must concede the advantage in the wider and more general dispersion which is thereby insured.

Before reading the book, one who is not familiar with the technicalities of Babylonian studies will do well to turn to the last note on page 99, which reads: "For the benefit of those who have not paid attention to Semitics, it might be mentioned that what is printed in capital letters like *DINGIR*, in italics, is Sumerian, and what is in smaller type like *ilu*, is Semitic Babylonian". This refers, of course to the fact that the Babylonian language was written in the Sumerian syllabic cuneiform script, the Sumerian ideogram *DINGIR*, for instance, standing for the Babylonian word *ilu*, or *MAR-TU* for *Amurru*, etc.

The book is divided into two approximately equal parts. In the first, Dr. Clay discusses, in his own fascinating style, the results of his careful study. In the second, he carries us to the sources of his revolutionizing conclusions. In a somewhat extended Appendix, he takes up several critical problems of special interest, as, Ur of the Chaldees, the names Jerusalem and Yahweh, etc.

In thirty pages of Introductory Remarks, he states the current theory concerning the origin of the Semitic Babylonians, "that they came from Arabia, and that after their culture had developed in Babylonia it was carried westward into *Amurru* (i. e., Palestine and Syria) generally known as the land of the Amorites". " . . . the writer holds that every indication, resulting from his investigations, proves that the movement of the Semites was eastward from Amurru and Aram . . . . into Babylonia". Then he outlines the position of the leaders of the Pan-Babylonian or Astral-mythological school, showing a keen insight into their systems, examining each in the light of Hebrew customs and Palestinian archæology. He finds Palestine early occupied by the Amorites, a Semitic people of no mean culture. He shows that, while later Babylonian influences must be recognized, the overwhelming sway implied in the popular schools is far from being sustained by archæology or philology.

Then Dr. Clay takes up the crucial points, the Creation Narrative, the Sabbath, the Antediluvian Patriarchs, and the Deluge Story, dealing with each in the same detailed and scholarly way. His attitude towards these themes was suggested in his "Light on the O. T. from Babel". Of the Creation Narratives he there said (page 75): " . . . it is also quite within the range of possibility and reasonableness to conceive the idea that both stories have a common origin among the Semites who entered Babylonia prior to their amalgamation with the Sumerians, and who may have also carried their traditions into Palestine". With reference to the questions arising regarding the origin of the Deluge Stories, he there says (p. 86): "An answer which is frequently given to these inquiries is that there is a common origin for both. Doubtless this is true, and even that the story was current for a long time among both peoples prior to its being fashioned in the forms in which it has been handed down". In the book before us, Dr. Clay feels solid ground beneath his feet, and he can say: "Scholars are mistaken in assuming that there has been a complete transplanting of the Babylonian myth to the soil of Yahwism . . . . On the contrary, in the light of these discussions, it seems reasonably certain that the Western Semites who emigrated to Babylonia carried their tradition with them to that land, which in time was combined with

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the Sumerian, resulting in the production discovered in the library of Ashurbanipal". A careful study of the Deluge Stories reveals their extra-Palestinian source, but he finds that source not in Babylonia but in Amurru, where West Semitic elements in names and conditions are explained. "In view of these considerations, we may conclude that predominant elements in this and other parts of the Gilgamesh epic are connected with the sun-deity and the land of the Western Semites, and that the origin of the Semitic portion of the epic, which doubtless includes those features which are common to the biblical narrative, goes back to a West Semitic narrative, which is parent also to the biblical version". In like manner he rejects the *um nuh libbi*, "the day for appeasing the anger of the deity", and the *UD-HUL-GAL* or "evil day" of the Babylonians as the origin of the Hebrew Sabbath, but rather suggests Israelitish influence in Assyria. "This much seems certain: The Sabbath as a day of rest, observed every seven days, has not been found in the Babylonian literature". The Hebrew root found in the word Sabbath, the spirit of the day, and the uniqueness of its observance, force him to say: "it seems evident, without any elaborate discussion of the question, that the Pan-Babylonists, and others who hold similar views, are mistaken when they find the origin of the institution in Babylonia".

He closes the First Part with a discussion of the Original Home of Semitic Culture. Rejecting all other hypotheses, he believes "The Semites must have migrated to Babylonia at the latest in the fourth or perhaps the fifth millenium B. C., entering from the North, and slowly but effectually crowding out the Sumerians". A careful study of the extra-biblical appearances of the name Yahweh shows that "all other theories must give way to that which is gathered from the Old Testament, namely, that the worship of Yahweh came from the country of the ancestors of Abram, the Aramæan. Recent discoveries thus furnish a greater antiquity for things biblical than is usually accorded to them, and point to the ancestral home of Abram, i. e., Aram, which was identified closely with Amurru, instead of Babylonia, as the source of Israel's culture".

Part Second is taken up with an examination of Amurru in the Cuneiform Inscriptions, supplemented by a brief survey of Amurru in West Semitic Inscriptions. The burden of his thesis is contained in his first sentence, "Recent investigations on the part of the writer have resulted in the conviction that most of the deities of the Semitic Babylonians, which have been recognized by scholars as originally sungods, had their origin in the great solar deity of the Western Semites, known as *Amar* or *Mar* and *Ur*", also known as Shamesh. These deities when localized in Babylonia, became known as *NE-URU-GAL, AMAR-UTUG,* etc., which when Semitized become, *Nergal, Marduk,* etc. That these elements are truly West Semitic, he rests upon the fact of the early appearance of West Semites in Babylonia, of the kings assuming titles involving control of Amurru or Uru, and the earlier fact that the land of Babylonia was itself called Amurru or Uru in the third and fourth milleniums, B. C., that is, the early Amurru land was extended to include the Semitic Babylonian portion of the Euphrates valley. Upon this general basis, Dr. Clay studies the occurrences of twelve phases of the deity Amar, from which he concludes: "In the light of all the facts known, it seems the only conclusion at which we can arrive is that the Babylonians, generally speaking, were originally Western Semites, and that they brought with them their solar worship from the West". In a further study of several other gods, he finds, " . . . that there are reasons for asserting that nearly all the Semitic deities of early Babylonian history can be

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shown to be originally West Semitic, that is, either Amoritish or Aramaic. Taking everything into consideration, and especially the fact that the Semites are not indigenous to Babylonia, it seems reasonable to postulate that they came from the West".

The Appendix discusses five points of special interest. The first is Ur of the Chaldees. Rejecting the somewhat general view that Ur may be identified with Muqayyar, of Southern Babylonia, Dr. Clay seeks a city meeting four conditions, (1) It must be in Chaldea, (2) Its location was later lost sight of, (3) It must be a likely place for an Aramæan, or West Semitic like Abram, and (4) It must be named Ur. He finds all these conditions met in a town near Sippar, just north of Babylon, called *Amurru*, also written *MAR-TU*. This of course lies in Chaldea, and while of some prominence in the First Babylonian dynasty, is not mentioned later. From many tablets of this period and locality, it is learned that a large portion of the inhabitants bore West Semitic names. Since the name *Amurru* or *MAR-TU* is but a variant of the Ur of the Abram incident, he thinks the identification is practically certain. The name Jerusalem he regards as probably originally a personal name compounded of Uru and shalim, "Uru (the deity) is appeased"; or it may be a place name, Uru-Shalim, that is, the Amorite Shalim: cf. Melchizedek king of Shalem. The discussion of the name Sargon is a thoroughly technical section, concluding in rendering the full name *SHAR-GA-NI-LUGAL-URU*, as Sargon, king of Uru. A fourth section on Ninib is a careful study tracing West Semitic sources in the name. Regarding the sacred name, Yahweh, he argues against the inference that the Assuan papyri form should be read Jahu, and supports, on the basis of fresh material, the generally accepted reading, Jahweh. To this the common form of the Hebrew consonantal text conforms.

That Dr. Clay can defend against attack each detail of support which he here arrays on the side of his thesis is more than we would maintain, but that he has opened a fertile field and that he has blazed the way to a valid and far-reaching reaction against the dominant trend of criticism is impressed upon one in reading this book. One paragraph on page 85 sums up the position taken by the author. "The inscriptions and archæological finds of contemporaneous peoples have corroborated in a remarkable manner the early history in the Old Testament of the nations of antiquity, while at the same time they have restored the historical background and an atmosphere for the patriarchal period, so that even a scientist can feel that the old Book has preserved not only trustworthy traditions to be used in the reconstruction of the history of that period, but also the knowledge of veritable personages in the patriarchs. Nothing has been produced to show that they are not historical; and on the other hand every increase of knowledge, gained by the spade or by the skill of the decipherer, helps to dissolve the conclusions of those who have relegated the patriarchs to the region of myth".

Lincoln University, Pa.

FRANK H. RIDGLEY, '03,

AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. By S. R. Driver, D.D., Regius Professor of Hebrew, Oxford. Edinburgh: T. & T. Clark.

The volume before us is the eighth edition of this standard work. The publisher's statistics clearly indicate its popularity; the work ap-

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peared for the first time in September, 1891, and by the close of 1896 the fifth edition had been exhausted. The sixth edition, in which the author revised and enlarged his treatise, was given to the public in October, 1897. This was soon exhausted, for a year later we have the next edition which was reprinted four times. Dr. Driver has had the signal honor done to him of having his work translated into German by Prof. Rothstein of Halle. Those who know that the Germans never translate a scientific work into their mother tongue, unless it is a real contribution to the literature of the subject, will appreciate what a compliment was paid to the author of this OT Introduction. In his preface to the eighth edition the author informs his readers that "the substance of the work remains as it was before, with merely occasional improvements in statement, and the correction of a few misprints. The principal and most numerous changes are those which have been involved in bringing the bibliography up to date, and incorporating notices either of new facts that have been discovered, or of new views that have been propounded, since 1897". In a further reference to the bibliography, our author calls attention to the significant fact that valuable books in English on the OT have very largely increased since 1897.

With a work as well known as the one before us, it is scarcely necessary for the reviewer to go into such details as would be necessary in case it were appearing for the first time. But some remarks in regard to Dr. Driver's positions are not out of place. It is to be noted that Dr. Driver occupies a conservative *critical* position throughout his work. In accepting the usual analysis of the Hexateuch into its constituent documents, J, E, D, H, and P, and assigning to them the usual dates, he expressly states that he is dealing with the question of literary composition, and deprecates the extreme inferences in regard to history and religion which have been drawn by many critical scholars. The author's words are as follows: "I readily allow that there are some critics who combine with their literary criticism of the OT an *historical* criticism which seems to be unreasonable and extreme". If we turn to Dr. Driver's treatment of the prophetical literature, we discover that he still holds tenaciously to conservative views. Anyone who has kept pace with the development of the criticism of such a book as that of Isaiah, knows that the tendency is to tear it into fragments (cf. Cheyne and Duhm). Our author regards the fragmentary school as extremists, and is no less severe on those who wish to introduce many and extensive textual emendations on the basis of subjective theories of poetry.

Several times he briefly touches upon Orr's work, "The Problem of the OT" (pp. xxi, 3, and 4). With reference to the facts underlying the analysis of the Hexateuch, our author remarks that Dr. Orr "strains every nerve to explain away these facts: but they are there; and though he may sometimes conceal or obscure them, he altogether fails to remove them." Considering the position occupied in the public mind by Dr. Orr's work, on account of its being awarded the Bross Prize, a fuller discussion of at least that portion of Dr. Orr's book which gives his positive contribution to the solution of the literary phenomena of the Hexateuch would not be amiss (Orr 369-377).

Turning to the chapter on Daniel, we find that our author discusses the bearing of the language of the Aramaic Papyri, recently discovered in Egypt, on the date of this book. He indicates the few resemblances, and then points out the notable differences between the Biblical Aramaic and the Aramaic of the Egyptian documents. After tabulating these differences and resemblances, Dr. Driver emphatically states: "In view

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of these facts, the statement that has been recently made, that the Aramaic 'spoken in B. C. 500 from Babylon to the S of Egypt' was 'identical' with the Biblical Aramaic, and that consequently Daniel might well have written the Aramaic of the book which bears his name, is surprising. It is in flat contradiction with the facts". From numerous platform addresses we have learned that Dr. Wilson, the noted Princeton Semitist, holds the view which our author thus strongly controverts, and we feel that Dr. Wilson owes it both to himself and the world of scholarship to put his arguments into print where specialists can have the opportunity to examine and weigh them.

JAMES A. KELSO.

THE IMMIGRANT TIDE—ITS EBB AND FLOW. By Edward A. Steiner, Professor in Grinnell College, Iowa. New York: Fleming H. Revell Co. $1.50.

The author is a recognized authority on all matters pertaining to the immigrant peoples of the United States. He gained this reputation by the publication of the work, "On the Trail of the Immigrant", which has gone through four editions. The treatise before us falls into two parts, as indicated by the title. The latter part treats of the problem which American churches and American society confront in these alien hordes thronging our shores. The former section takes up a question in which we are less directly interested,—the influence of the immigrant returning to his former home. We learn that he profoundly changes the political, social, and religious life by the inoculation of effete civilizations with the American idea. Professor Steiner makes very clear that European ideals are being very greatly modified by the return of thousands who have drawn breath in our democratic atmosphere.

Among the most significant chapters are those that touch upon the problem of Jewish immigration. There are no less than four of these; one entitled 'Moschele Amerikansky', shows how life in a city like New York disintegrates and destroys the traditions and customs of orthodox Judaism. In Part II, three chapters take up the Jewish problem, as the Protestant Church meets it in our great centers of population. Because the Jews have put their capital behind some of the most evil elements of modern civilization, this discussion is most timely.

Dr. Steiner's book ought to be in the hands of every minister and laymen who cares for the future of the United States, because it discusses questions on the solution of which the existence of our national and religious ideals are staked.

JAMES A. KELSO.

A HUMAN LIFE. An Autobiography with Excursuses. By Daniel W. Fisher, D.D., LL.D., Ex-President of Hanover College. New York: Fleming H. Revell Co.

The Bulletin of the Western Theological Seminary has unique interest in this autobiography, for the author is one of the most distinguished sons of the institution. In chapter V Dr. Fisher gives us a picture of Seminary life during the years 1857-60, and also touches upon the influences in college life in his undergraduate days, which sent a large number

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of men into the ministry. In doing this, he puts his finger upon one of the important causes for the decline in the number of candidates in the Presbyterian Church. It is the atmosphere of the college which settles the question in the minds of most young men. In Dr. Fisher's class at the Seminary, beside the author there were three distinguished men—Theodore Monod of Paris, Bishops McLaren and Tanner. Of the Foreign missionaries there were some no less distinguished than Johnson of India, who is still in active work, and McDonald and McFarland of Siam, who have passed to their reward. Dr. Fisher himself was under appointment to Siam and ready to sail, when his wife's health broke down and providentially hindered him from becoming a herald of the cross on foreign soil. The vignette of Dr. Plumer is most interesting and corresponds to the one generally given by his students.

It is impossible in the limited space at our disposal to touch on all the interesting events in the long and useful career of our honored alumnus. In the far South at the outbreak of the war, pastor at Wheeling during the dark, troublous days of 1861-5, and as president of Hanover College 1879-1907, the writer has many suggestive experiences to narrate. From the calm evening of life vouchsafed to him by God, he makes us his debtor by giving us the results of his observation of college and ministerial life.

JAMES A. KELSO.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Edited by Samuel Macauley Jackson, D.D., LL.D. (Editor-in-Chief), Charles C. Sherman, George W. Gilmore, M.A. (Associate Editors), and others. Complete in twelve volumes. Vol. VI, Innocent to Liudger. New York: Funk and Wagnalls Co. $5 per vol.

The sixth volume of this standard work contains articles of prime importance for the preacher and theologian. In a religious encyclopedia no subjects are more fundamentally important than "Israel" and "Jesus Christ". The former theme is treated under a twofold division, Biblical History by C. von Orelli, and Post-Biblical History by Joseph Jacobs. As theologians we are more concerned with the section on Biblical History. It is significant that this treatment of Israel's fortunes is not from the standpoint of the Grafian School. In this it differs from the point of view of such dictionaries as the Standard Bible Dictionary and Hasting's one volume work. One serious deficiency in Orelli's treatment should be noted: he makes no mention of the framework which archæological discovery has furnished for the Patriarchal and Mosaic periods. One of the editors tries to make up for this defect in a foot note as far as Egyptology is concerned, but this scarcely does justice to the present stage of our knowledge.

No attempt has been made to adapt the article of the original on Jesus Christ—in the German work this important theme is treated by Professor Zoeckler. Instead we have two independent treatments of this all important theme by masters of theology and biblical criticism, Professors B. B. Warfield and B. W. Bacon. It can scarcely be said that either one of these essays are lives of Christ in the ordinary sense of the term; they deal rather with the critical questions which underlie a modern presentation of the life of the Savior. Dr. Warfield wields a trenchant pen, and pushes with relentless logic all anti-supernatural interpretation of the life of Christ to their logical end which he characterizes as

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follows: "Thus the naturalistic criticism of a hundred and fifty years has run out into no Jesus at all, or worse than no Jesus, a fanatic or even a paranoiac". Dr. Warfield discusses the two all important questions of the Virgin Birth and Resurrection briefly but satisfactorily. Professor Bacon's point of view is naturally different from that of Dr. Warfield, and may be gained in general from his statement that the Gospels are ætiological narratives. He goes on to subject the sources of the life of Jesus to a severe critical examination, for it is not in our Gospels but in their sources that we hear Jesus speak and see Him act without any idealization. The critical analysis of the four Gospels rightly precedes any positive presentation of the life of the Master, but it should be clearly kept in mind that it does not necessarily lead to many of Professor Bacon's views of particular events and teachings. This is especially true of the two fundamental facts which we have indicated above. Let us hear what Professor Bacon has to say: "The stories of the virgin-birth are equally inconsistent with one another, and merely seek in a crude way to adjust the Jewish-Christian doctrine of the pedigrees (Jesus the Christ as son of David) to the Pauline or incarnation doctrine". In his passing over of the resurrection without any mention, Bacon has the fault of many liberal theologians, in that his statements are not explicit. We are told that 'unknown hands accorded him hasty burial', and are then informed 'there was turning again when the influence of Jesus, whether by the reaction of memories of the past, or indirect spiritual intervention from the unseen world, reawakened the faith of Simon Peter, and Christianity began, founded in devotion to the risen and glorified Lord'. Thus the editors have furnished the readers with two brief critical sketches of the life of our Lord from opposite points of view. One exalts the supernatural, and the other reduces it to the vanishing point.

Many important Biblical topics are treated in this volume, for example, Joseph, Jeremiah, Job, Isaiah, and John. Presbyterians will be interested in the brief article on Knox by W. Lee, revised by Prof. Cowan of Aberdeen. The theologian will find his specialty represented by articles on Inspiration and Justification, the former being treated by three writers, one of whom is Prof. D. S. Schaff of the Western Theological Seminary, the latter by Prof. Beckwith. Turning to Comparative Religions we discover an article on Lamaism which is timely because of the recent ejection of Dalai Lama from Tibet, and the publication of Dr. Hedin's books on the Trans-Himalaya in which the Swedish explorer sets forth the picturesque side of Lamaism. Such articles as those on Inspiration and Jesus Christ indicate the desire of the editor to set forth both sides of theological opinion.

JAMES A. KELSO.

GREAT ISSUES. By Robert F. Horton. The Macmillan Co., New York. $1.50.

Rev Dr. Horton of New College, Oxford has given us in this volume twelve very interesting essays each dealing with a great issue in the thought world of today. The twelve chapters are entitled successively Myths, Religion, Morality, Politics, Socialism, Philosophy, Science, Theology, Literature, Art, Life, Death. These essays have a unity in that the author looks at the particular problem in each case from the point of view of the Christian thinker.

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The book embodies the thoughts of a man of ripe judgment. Dr. Horton represents the moderately liberal position in Christian thought of the present day. According to his own definition of Literature, Dr. Horton's book surely deserves to rank in this class for it aims to give us truth in an artistic form.

In the opening paragraphs of nearly every chapter he seeks to strike the key-note of the thought to be presented by an apt quotation or illustration. He then establishes a definition of the theme in hand, and draws his conclusions making clear his own position.

He introduces the chapter on Myths by a reference to Plato's habit of using a myth or tale to convey a great truth. He believes that the third chapter of Genesis is a myth but says "the myth, however mysterious, is more accurate than the most careful analysis which ethics can offer". He uses the word myth in another connection in this chapter to refer even to historical facts which teach a great lesson.

In the second chapter he says "religion is a universal phenomenon"; further, "it is certainly one of the quaintest delusions of the human mind to suppose that the religious life, goodness, godliness are confined to a particular form of faith or cultus", and again "the religion of all genuine Christians is the same, to whatever age or church they may belong" and again "the only unity which is worth anything is a unity which can be found in the absolute liberty to differ".

In the next chapter he shows that religion and morality are far from identical, that there has been great immorality in the church at various stages in its history, and that therefore "to repudiate the church is not to break with Christianity; it may on the contrary be to go back to it". Elsewhere he says, "in the Bible the religion grows and the morality grows, and the tie between them is so close that they grow together." He closes the chapter with a reference to the beautiful Christian character of Henry Drummond.

In the fourth chapter, he uses the term Politics in the sense of "the application of a man's religion to the life of the State". He teaches that every one should manifest an interest in the government of the State. He next lays down five political principles which in a Christian state at least should be axiomatic. The fifth axiom, the principle of the *Jus Gentium*, makes him look forward to a possible "United States of Europe". He believes that War, whether of arms or tariffs, cannot permanently be endured as the democracy triumphs.

Socialism he makes the application of our religion to industrial organization and to State life. In Philosophy he suggests the application of the principles of Pragmatism to the moral and religious world. He believes that the opening chapter of Genesis is gaining recognition as "a surprising epitome of the creation story which Geology has read in the rocks", and that "the scientific spirit has been like the breath of life to biblical study, to dogmatic theology, and to the claims of the church". He says "theology is not a science, but is in strict harmony with science, and offers itself as the solution of problems which science cannot solve". The carefully written chapters on Life and Death close in a very fitting way this excellent treatise on "Great Issues".

University of Wooster.

J. MILTON VANCE.

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THE TESTIMONY OF THE WITNESSES: A Devotional and Homiletical Exposition of the Acts of the Apostles.

This is the title of a work by the Rev. O. A. Hills, D.D. ('62), which is to appear in several installments. The two parts already published take us through the twelfth chapter, and the third part is to complete the work. The author proceeds upon the principle that the Book of Acts, "commonly regarded as a record of things done, ... may be also—and perhaps ought chiefly to be—regarded as a record of things said,—of things said with a particular end in view,—and said by certain chosen men, trained and qualified for the special purpose of saying them, and of so saying them as to lead men to believe them". With this conception of the book as essentially a record of testimony, the author deals with his material, section by section, according to a fixed method, setting forth first a brief "Analysis" of the section under consideration, next a series of "Reflections", in the main explanatory, and concluding with "Hints and Outlines" in which the student, whether minister or layman, may find rich store of devotional and practical interpretation, admirably adapted for increasing the depth and richness of his Christian life, and making him better furnished for every good work. Dr. Hills' exposition may be heartily recommended to those who find it difficult, in these days of critical commentaries, to get hold of something that presents to them in a simple direct way the devotional and practical value of "The Acts of the Apostles".

WILLIAM R. FARMER, '95.

TRANS-HIMALAYA. Discoveries and Adventures in Tibet. By Sven Hedin. New York: The Macmillan Co. 1909. 2 vols. $7.50.

Dr. Hedin, the Swedish explorer, has given us his adventures in Tibet, as well as an account of his geographical explorations, in these two stately volumes. It is one of those works which appeals to a wide circle of readers, to the geographer, to the student of Ethnology or Comparative Religions, as well as to the person who wishes to while an idle hour with stories of adventure. It is interesting to read how our author, stealing a march both on the Indian government and the Chinese authorities, entered Tibet from the N. W. and spent nearly two and a half years in forbidden territory. All this time the Chinese and Tibetans were using their best efforts to hurry him out of the country, but he succeeded in marching four times across W. Tibet over ground marked unexplored in all English maps.

Interesting as all this is, it would not justify a review in this magazine. But Dr. Hedin has some interesting chapters for the student of Comparative Religions and Christian Missions. He arrived at Shigatse early in February, and was cordially received by the Tashi Lama, who was virtually the pope of the Lamaists in the absence of the Dalai Lama, as the latter had fled from Lhasa on the approach of the British troops. The Swedish traveller had many interviews with the Tashi Lama, who allowed himself to be photographed, and gave his European guest many opportunities to see the ceremonies of the Tibetan religion, the most notable occasion being the New Year festival. Four chapters of Vol. 1 give us a vivid idea of the picturesque side of Lamaism; any one who reads them will see that Tibet needs the Gospel of Jesus Christ. Dr. Hedin speaks in the most cordial and appreciative terms of the Moravian missionaries who have pushed their stations to the very borders of Tibet, and in this particular differs from the average professional traveler.

JAMES A. KELSO.

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Literature.

RELIGION IN THE MAKING. A Study in Biblical Sociology, by Samuel G. Smith, D.D., Ph.D., LL.D., Head Professor of the Department of Sociology and Anthropology in the University of Minnesota. New York: The Macmillan Company, 1910. pp. vii+253. $1.25 net.

As the preface informs us this book is the result of a discovery. For twenty years the author has been teaching Sociology to the upper classmen in the University of Minnesota and, at the same time, the Bible to special classes connected with the Peoples Church of St. Paul. About ten years ago the thought occurred that the two subjects might be combined. After a trial of the combination with selected companies of students it was decided to offer a regular course in Biblical Sociology (which expression the author claims to have been the first to use) to his classes in the University. The present volume contains an elaboration of part of the material used in the course and it will be followed by another, now in process of preparation, dealing with the political, domestic and industrial life of the Hebrews.

Dr. Smith presents us with thirteen chapters, four of which contain introductory material: The Religious Problem, The Science of Sociology, The Social Value of Religion and Scientific Views of the Bible. The subject proper of the book is then treated in eight chapters: The Land and the People, The Development of the Idea of God, Sacred Persons, Places, Services, Objects, Days, and the Hebrew Idea of Sanctity. The final chapter gives some resultant conclusions.

The general religious theory of the treatise seems to be, briefly, as follows: "God has never left himself without a witness, but through all men and by all faiths, he has been coming more and more into communion with the race" (p. 13). "The universe is a perpetual library of perfect revelation. It exhibited a perfect botany before Linnæus and a perfect astronomy before Copernicus . . . . . It also contained a perfect revelation of the life, the thought, and the will of that Being who is the soul of the universe before ever altars smoked, or poet sang, or seer had vision, or prophet spoke. The best and wisest men, whether mechanics or scholars, saints or philosophers, are those who have read most humbly the library of the Universe and who have worked most loyally with the forces it contains in accordance with the laws by which they operate" (p. 62 f.). "The universe, saturated with divine thought and throbbing with divine life, remains the same" (p. 241). Our author does not explain why man, part of this same universe and so, presumably, "throbbing with divine life", should have to begin so far off and struggle towards the recognition of the divine. That he begins low down is however explicitly assumed and the distinction of the Hebrew people was that "their genius was spent in the search after God" (p. 242). The religious advance went *pari pasu* with the social development and the two reciprocally conditioned each other. The dynamic of progress was the reaction between the old faith and the new individuals. Each reaction set problems in which new values were established. To trace in detail this "making" of religion is the purpose of the book; to show how, from a sociological point of view, the Hebrews achieved the heritage they have left to us: "the greatest possession that ever came to the world from any source, the thought of one God" (p. 233).

The advanced student will find several disadvantages in the study of this work. One is the carrying out of the statement made in the preface: "I have avoided notes, debates, and citations of authorities in the interest of brevity and clearness." The author, again, accepts the "results of criticism". When one considers the disagreements of criticism concerning the details of the Old Testament history this statement does not mean

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a great deal. The Sociologist ought above all things to be sure of his facts and to fix the facts of the Old Testament requires a vast amount of critical wisdom as well as special knowledge. It is not satisfactory to note many bizarre statements, (e. g., that as to how the seventh day of the week got changed to the first as the Sabbath, p. 203), for which no evidence or authority is cited, nor does it lessen our apprehensions to see how frequently Dr. Smith finds himself in difficulties in deciding between two variant views, from which he extricates himself by the use of such formulæ as "whether or not" "we may not accept this in all its details nevertheless . . . is of no importance", "whether the story be true or not", "it is not necessary to consider the question technically. It is enough to note . . . "

Nevertheless the book faces a problem and tries to solve it and there is always something stimulating in such an attempt. How shall we account for the fact that the religious ideas of the Hebrews have survived while those of other nations have perished? Was their religious development like that of other nations or did it have a unique element in it? We all know how the "men of tradition" as Dr. Smith calls them, "those whom scholars quite generally condemn and who have been gradually elbowed out of all the Universities leaving their places vacant among the seats of the mighty", solved the problem by the use of the concepts, the light of nature and the light of revelation, common grace and saving grace, natural religion and revealed religion, inspiration and spiritual illumination. Our author quotes the "scholars" as saying "that all the old views of inspiration and revelation with their accompanying dogmas can no longer be held by the sincere mind". So in place of a gradually increasing fulness of self disclosure on the part of God we have a cosmic revelation of Deity made once for all with discovery on the part of man. In place of inspiration we put religious genius, and as the explanation why the Hebrew religion survived, it is because of the "correctness of its interpretation of the ultimate facts of life" (p. 241). We ask but two questions: would the religious geniuses of the Hebrews themselves be satisfied with these explanations? Can such concepts do justice to all the facts?

Lincoln University, Pa. GEORGE JOHNSON.

THE APPROACH TO THE SOCIAL QUESTION, an Introduction to the Study of Social Ethics. By Francis Greenwood Peabody, Plummer Professor of Christian Morals in Harvard University. New York. The Macmillan Company. $1.25.

In this remarkably interesting book, Professor Peabody does not attempt to offer a solution of the social question. He quotes with approval the remark of a student of the subject who said: "When any one brings forward a solution, I move to adjourn." There are social evils to be uprooted, and social wrongs to be righted; but the man with a panacea does not win Professor Peabody's confidence. He prefers to turn from the fascinating occupation of solving the social question to the more modest task of understanding the social question.

"It is the question of adjustment between these two factors of experience, the individual and the social whole. How to maintain each without sacrificing the other: how to be a person and at the same time an efficient member of the social body; how to realize personality in terms of the common good,—this, in its many forms of statement," says

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Professor Peabody, "is the social question". It may be stated in terms of the family, where the individual rights of a man or a woman and the duties to the family group must alike be considered. It may be stated in terms of the industrial order, where employer and employed have their distinct functions to perform, while the total movement of economic life holds them in its service. Wherever the incompleteness of the isolated life becomes plain and the problem of self realization is seen in the setting of the common good, there, out of this social consciousness, issues the social question. It is never fully answered; the individual and the social order march at unequal pace; the rights of one outrun or lag behind those of the other. The final social synthesis is to be realized only when the completely developed person meets the completely consistent world, and the two are perfected in one.

Some of the present day problems of the social question are: the slum, the saloon, the city, the instability of the family, industrial life, racial division and collision. Is it possible to attain not merely views on these and other problems, but a view,—a philosophy which can give meaning and unity to them all?

Professor Peabody finds four ways of approach, which appear to lead toward such a philosophy. The first is by the way of social science; the second, by the way of sociology, though he does not clearly define this science and does admit that the debates of sociologists are still largely devoted to determining what sociology is. The third way of approach is by the way of economics, which promises much and at first seems to be the real open gate into the social question. It proves insufficient, however, because economics so largely remains "an unmoral science of commercial production and exchange," while it should be "a moral science, covering the province of human emotions and sympathies and undertaking the task of human redemption."

In our author's opinion the place of economic theory in the approach to the social question may be indicated in the phrase with which Lotze, in the introduction to his "Mikrokosmus" announces the thesis which his system is designed to represent: "It is to show" he says, "how absolutely universal is the extent and at the same time how completely subordinate is the part which mechanism has to fulfill in the structure of the universe." The mechanism of economics prepares the way for the advance of ethics. The family, for example, is in one aspect an economic fact. The abolishing of private property would disturb the economic relations of the family to society,—the husband's earnings, the wife's thrift; but the family is also an ethical fact. "It is the primer in the moral education of the race, and the issue which the present crisis in the history of the family represents is precisely the issue between the economic and the moral aspects of the family. Shall domestic life be regarded as a trade, or shall it be regarded as an ideal?

This, then, is announced as the fourth way of approach to the social question,—by the way of ethical idealism. Each phase of the question is an attempt to solve the problem of the person within the social order, first in terms of egoism, then in terms of prudentialism, and finally in terms of idealism: and in each case the process is retarded and the movement remains unfulfilled until ethical idealism expresses itself in social action and the personal realizes itself in the common good.

The social unrest of the present day deems no institution so sacred that it may not be challenged, and the stability of the state, the church or the family may be threatened. These problems as well as those of industrialism and the labor movement are all to be dealt with not only by the aid of social science and economics but also with faith in the efficiency

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of ethical idealism. No public question can kindle popular enthusiasm unless it be—or can be made to appear to be—a moral question.

In view of this Professor Peabody asks: "Is not the social question another name for practical religion?" Many devout people view with suspicion this "deflection of religion from its traditional path of worship" and the "exhausting of the instincts of piety in the activities of philanthropy." On the other hand many of those deeply interested in the social question look with indifference if not with hostility upon the church. Our author quotes: "The church in her theory has stood aloof from the world and now the world takes deadly revenge by maintaining the position assigned her and standing aloof from the church. Yet religion and the social question are both primarily concerned with the same questions, —life, conduct, duty, feeling, hope; and it is not only needless but it is impossible to hold them asunder." Is religious experience primarily a form of thought, or a movement of emotion, or a decision of the will? Are we in religion primarily rationalists, or mystics, or ethical idealists? Is religion fundamentally a doctrine, or a feeling, or a resolve? The history of the philosophy of religion has for the most part considered the first two of these. Rationalism or mysticism has been the issue; but nothing is more characteristic of the teaching of Jesus Christ than the summons to the will.

"What a strange scene the modern world thus presents, of theoretical indifference and of practical loyalty . . . Never were so many minds repelled by the technicalities of religion; yet never were there so many people of whom the great words could be spoken: 'Not everyone that sayeth unto me, Lord, Lord . . but he that doeth the will of my Father'; never so many who might ask in surprise: 'When saw we thee an hungered and fed thee, or . . . a stranger and took thee in?' and are fit to receive the answer: 'inasmuch as ye have done it unto these . . . ye have done it unto me'".

Because this is true, we are told, it is the task of teachers of religion to clarify and interpret these impulses of service, which are but the premonition of the revival of faith in man as the agent and faith in the world as the object of redemptoin. It is true that the religion of the individual remains the center of spiritual experience,—"The kingdom of heaven is within you,"—but the radius of religious experience is enormously extended in the ever widening field of social obligations. The place for Christian character in modern life is precisely in the heat of the world's work and under the load of the world's care. They are laborers together with God who are promoting movements of industrial justice, brotherhood, partnership and peace. . . The church should be not so much an association of saints as an association of saviours.

In this statement of the teachings of Professor Peabody's book we have made free use of his own words. Let us hear the paragraph in which he sums up his message:

"Here then, at last, the approach to the social question seems to reach its end. Up the dusty road of social science the traveler trudges until the walls of the city come into view. Over those walls he looks toward the spires of sociology. Up to the gate he comes, by the economic highway, and knocks at the porter's lodge; and the key of ethics opens the gate into the meaning of the modern world. Along the main thoroughfare of ethical idealism he marches toward the end of his search, and finds himself at last where all roads converge as in a cathedral square; and entering the temple of religion he is led up the aisle of faith into the immediate presence of the living God. And here, in this quieting sense

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that the social question is God's way to the mind of the present age, he finds rest from the noises of the time, as though the church door closed behind him and left him before the altar. The final justification of hope and courage among the perplexities and perturbations of the present age is this final recognition of a religious significance in the social question."

Washington & Jefferson College.

H. W. TEMPLE.

THEOLOGY AND THE SOCIAL CONSCIOUSNESS. By Henry Churchill King. The Macmillan Co. $1.50.

One of the chief factors which have prevented the Church from taking a more effective part in social solutions has been the backwardness of Theology in becoming socialized. Ministers have had to make their choice between presenting religious truth in forms toward which the mind of the day is unsympathetic, and the somewhat precarious process of constructing new forms on their own authority. But there is an increasing number of writers who hold, with President King, that the theologian is primarily an interpreter of contemporary religious thought,—a school of which he is himself a brilliant exponent. Indeed, one might be justified in saying that he is an interpreter of the thought of the next generation. There is a prophetic quality in his thinking which anticipates conditions but now arising. The social consciousness, which he defines as "a growing sense of the real brotherhood of man," is only beginning to make itself felt. At present it would be more strictly true to speak of "social consciousness", for as yet it manifests itself chiefly as class consciousness. But as we have remarked, Dr. King is a prophetic theologian.

In the 246 pages of the book, the author points out the main lines of interaction between the social consciousness and theology. Three problems are considered as involving their mutual relations, namely, the Real Meaning of the Social Consciousness for Theology, and its influence upon the Conception of Religion and upon Theological Doctrine, respectively. Five elements are involved in the definition already given:—a deepening sense (1) of the likeness or like-mindedness of men, (2) of their mutual influence, (3) of the value and sacredness of the person, (4) of mutual obligation, and (5) of love. These form the basis of the discussion. The first problem is considered briefly; theologically considered, the social consciousness is a phenomenon which rests upon deeper causes. Apparently it arises from the sense of the like-mindedness of men, and of their mutual influence, but these are shown to rest ultimately upon the immanence of God. Thus the social consciousness requires theology for its explanation.

The larger part of the book is occupied with the question of what the social consciousness has to contribute to religion and theology. The conception of religion is enriched by the emphasis upon personality, in that this tends to draw away from false mysticism, with its reduction of religion to emotion, and to lead to a true mysticism, which takes the whole personality into account; and by the sense of obligation, which leads to a thorough ethicizing of religion; and finally, by an emphasis upon the concretely historically Christian in religion. We are especially interested in the contribution of the social consciousness to theological thought. We note for example the sense of the value and sacredness of the person, which Dr. King says is "one of the two greatest moral convictions of our time" (p. 87). in its influence upon the doctrines of the

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Being of God, and the Person of Christ. As to the first, the social consciousness "is peculiarly bound strongly to emphasize the personality of God, as in the end absolutely essential to its own justification. The social consciousness represents an ethical movement that can only live in the atmosphere of the personal" (p. 208). In regard to the Person of Christ, "we are to conceive Christ as a *personal* revelation of God, rather than as containing in himself a divine substance." We "cannot forget, that if God is a person, and men are persons, the adequate self-revelation of God to men can be made only in a truly personal life; and that men need above all, in their relation to God, some manifestation of his ethical will, and this can be shown only in the character of a person" (p. 184 f.). "To see that God's purpose concerning Christ is absolutely unique, and to see that God's purpose is, to make in Christ the completest possible personal manifestation of himself, is to see that Christ's essential relation to the Father is absolutely his own, unshared by any other" (p. 204).

Thus the theology of the future (if we are right in so naming it) supports the old fundamental positions; but instead of metaphysical and mystical arguments, uses a moral, personal and social approach. The book is not exhaustive, but very suggestive. It is one of those books, happily becoming more numerous, which make theology vital—and preachable. It should be read by every progressive minister.

THEODORE S. STUART, '06.

THE SOCIAL APPLICATION OF RELIGION. Cincinnati: Jennings and Graham. 75 cents net.

The Merrick Lectureship, of the Ohio Wesleyan University, has produced a number of timely and useful books, by such men as President McCosh, James Stalker, George Adam Smith, Robert E. Speer. The present volume contains the lectures delivered on this foundation for the academic year 1907-8. The timeliness of the addresses and the fame of the authors, we are told in the preface, attracted the largest audiences that have until now heard any of the courses.

There are five lectures: "The Spirit of Social Unrest," by the Rev. Charles Stelzle, who needs no introduction to Presbyterians; Woman's Conscience and Social Amelioration," by Jane Addams of Hull House; "Some Ethical Aspects of the Labor Movement," by Commissioner Charles P. Neill; "Industry and Religion: their Common Ground and Interdependence," by Prof. Graham Taylor; and "Christianity and the Social Situation," by the Rev. George P. Eckman. As is natural in an industrial age, the lectures principally discuss the labor situation, and the relation of the Church to the laboring classes, and is a plea for knowledge, sympathy and neighborliness between them. It is pointed out that the Labor Movement has developed a unity of purpose and a code of ethics independent of the Church, thus creating a situation which is full of danger to both Church and Labor. The following quotation from Prof. Taylor's lecture is typical of the book: "Unless industry takes up its cross with the self-sacrificing passion of religion, neither labor nor capital, employee nor employer, can really come to their own. Unless religion transforms its cross into terms of economic value and of industrial relationships, it can never hold its supremacy over human life in an industrial age. They must unite if either is to realize its ideal or function in human life" (p. 104).

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The book reflects the feeling of the times, and the new spirit of social service which has developed within the last few years. The lectures are, naturally enough, not all of equal value, but taken as a whole they present in concise and graphic form one of the gravest social situations of the day, with proven methods of meeting it, and an optimistic view of the outcome.

THEODORE S. STUART, '06.

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Alumniana.

CALLS.

Rev. John D. McBride ('05), of Beaver Falls, Pa., has accepted a call to Congruity, Pa.

Rev. S. A. Fulton ('98), after a very successful pastorate of ten years at Shawnee, Ok., has accepted a call to the First Church of Holton, Kan., and begun work there. During Mr. Fulton's pastorate at Shawnee, 545 members were received into the church. A farewell reception was given the pastor and his family, at which a resolution of regret was read and adopted.

Rev. H. U. Davis ('98), has resigned the Second Church of Mercer, Pa., to accept a call to Poke Run Church, Mamont, Pa.

Rev. J. C. Lincoln ('02), has accepted a call to Union and Midway Churches, in the Presbytery of Kittanning.

Rev. W. G. Reagle, D.D. ('91), of Philadelphia, Pa., has accepted a call to the First Church of Wellsville, Ohio, and began work there early in February.

Rev. Otis Harter ('95), has accepted a call from the church at Delphos, Ohio.

Rev. Joseph Hamilton ('93), of Washington, Pa., has been called to Upper Buffalo, Pa.

Rev. F. Z. King (post-graduate '08-9), of Masontown, Pa., has accepted a call to the church at Sylvan Springs, Presbytery of Arkansas.

Rev. H. M. Campbell ('04), of Mt. Union, Pa., has received a unanimous call from the Mt. Lebanon Church, Presbytery of Pittsburgh.

Rev. R. H. McKinley, D.D., Ph.D. ('76), of Cottonwood Falls, Kan., has accepted a call to Reynoldsville, Pa., where he began work February 27.

Rev. Basil R. King ('91), has resigned his pastorate at Newcomerstown, to accept a call to the Second Church of Bellaire, Ohio.

Rev. Thomas B. Anderson, D.D. ('71), has resigned the First Church of Rochester, Pa., to accept a call to the College Hill Church, Beaver Falls, Pa.

Rev. R. R. Marquis ('83), of Irwin, Pa., has accepted a call to the Norwood Church of Alexis, Ill.

GENERAL ITEMS.

Rev. W. E. Evans, who has been pastor's assistant at the Second Church of St. Louis since his graduation in 1905, has resigned to accept a position in a factory in order to master the details of the business.

Rev. J. H. Barton ('84), has been appointed Synodical Evangelist for the Synod of Idaho.

On Sabbath, Dec. 5, Rev. E. R. Tait ('02), preached an anniversary sermon, marking the close of two years' work at the church of Wampum,

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Pa. During this time the church membership has increased from 116 to 283, a Brotherhood, now numbering 100, has been organized, and the Sunday School enrollment has increased to 245. Out of the Brotherhood a Bible Class, with a membership of 55 and an average attendance of 35, was organized, and meets with the regular Sunday School. Last summer, in order to meet the growing needs of the congregation, repairs amounting to $4,100 were made necessary. This church has raised during the past two years $8,200 for current expenses and benevolence, and the people are looking forward to larger things in the future.

Rev. Wm. E. Marshall ('03), has resigned the churches of New Florence, Union, and Fairfield, Pa., to spend a year in Palestine.

Rev. Paul G. Miller ('07), of Ashtabula, Ohio, preached the following series of sermons on Judgment during the month of January:

January 9, A. M., Judgment of the Watchmen
P. M., Judgment of Society
January 10, Judgment According to Christ
January 11, Judgment According to Type
January 12, Judgment According to Sympathy
January 13, Judgment According to Life
January 14, Judgment According to Memory
January 16, A. M., Judgment According to Light
P. M., Judgment According to Birth

Rev. B. R. MacHatton ('99), is meeting with great success in his work at Leipzig, Germany, where he is pastor of the American-British Evangelical Union Church. Congregations are larger than usual, and extra chairs are requisitioned. The congregation gladdened the heart of the pastor recently by adding $250 to his salary.

Rev. M. B. Lytle ('05), is pastor of the Highlands Methodist Episcopal Church, Dorchester, Mass. This church celebrated its fortieth anniversary Nov. 21, 1909. From reports received Mr. Lytle is having a very successful pastorate.

Rev. Ezra P. Giboney ('99), pastor of the First Presbyterian Church of Great Falls, Mont., has recently completed a series of ten illustrated sermons on the Life of Christ.

Rev. J. Mont Travis ('96) was installed pastor of the Presbyterian Church of Estes Park, Col., on Jan. 25.

Rev. C. L. McKee ('92) is the representative of the American Sunday School Union in Washington and Green Counties, Pa. The Washington Observer recently published an account, from his pen, of the mission work carried on among the immigrant populations at Westland, Washington Co., Pa.

Rev. W. P. Shriver ('04), was recently elected Assistant Superintendent of the Immigration Department of the Board of Home Missions. He resigned the pastorate of the Northminster Presbyterian Church, New York, on Dec. 5 to take up his new duties.

Rev. George C. Miller ('07), pastor of the Second Presbyterian Church, Butler, Pa., has been richly blessed in his work. In January he held a two weeks' service which resulted in 56 additions and 20 professions among the boys and girls.

Rev. Charles F. Irwin ('01), pastor of the First Presbyterian Church of Lorain, Ohio, has been taking a post-graduate course at Oberlin Theological Seminary, looking forward to the degree of Bachelor of Divinity.

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Rev. Theophilus J. Gaehr, Ph.D. ('04), is pastor of the First Evangelical Church of Canton, Ohio. He has recently published an interesting tract entitled "Isms and Schisms", in which he lays bare the errors and fallacies of "Russellism", "Christian Science", and the "Gift of Tongues". He is also erecting a new auditorium which he expects to dedicate next May.

Lincoln's birthday brought together, in one place, four alumni of this Seminary. They gathered in exercises uniquely befitting the commemoration of the services of the great martyr President. Lincoln University, Chester Co., Pa., the oldest institution of higher education of the negro, and the first to bear the name of Abraham Lincoln, takes pride in its Lincoln Day exercises. Two sessions were held this year, one in the afternoon, presided over by the Rev. Prof. R. L. Stewart, D.D. ('69), and another in the evening under the conduct of the Rev. Prof. Frank H. Ridgley ('03). While the evening exercises were wholly rendered by the members of the student body, the afternoon was especially marked by an eloquent and instructive address by that noble veteran of the wars of the Kingdom of Heaven, as well as those of our own beloved Nation, the Rev. Henry C. McCook, D.D., LL.D. ('62). The blood of the "fighting McCooks" has not grown cold, nor has the zeal of the soldier of the Cross chilled, and Lincoln University will long remember the message of Lincoln Day, 1910. The Rev. J. M. Galbreath, D.D. ('74), is also a member of the faculty of this University, and as such formed one of this group who did homage to the martyr President.

Rev. George W. Chalfant, D.D. ('61), and his wife celebrated their golden anniversary at their home, Sheridan Place, E. E., Pittsburgh, Pa., on December 27, 1909. Beside other valuable gifts presented by the more than four hundred people who were present at the informal reception held in the afternoon and evening, the congregation of the Park Ave. Church, which Dr. Chalfant founded in 1881 and of which he has been pastor ever since, presented a golden chest filled with gold coins.

Another golden wedding anniversary among our alumni was that of Rev. John F. Hill, D.D. ('58) and Mrs. Hill, which was quietly celebrated at their home in Canonsburg, Pa., Dec. 29, 1909.

Rev. J. E. Fulton ('97) and his wife, of Donora, Pa., were the recipients of a very pleasant surprise at the close of the prayer meeting held the first Wednesday of this year. It was Mr. Fulton's impression that the after-meeting was solely for the purpose of having him present to the president of the Aid Society some costly silverware for her table, which he did in a few well chosen words. Following this, however, Attorney J. R. Sipes presented to Mrs. Fulton, in behalf of the congregation, a valuable hand-bag containing $50 in gold, and the climax of the meeting came when the president of the Aid Society, in behalf of the Society, presented to the pastor $100 in gold as an expression of goodwill.

The address of Rev. J. S. Boyd ('58), is changed from Jamestown, N. D., to Waseca, Minn.

The Hawthorne Avenue Church, Crafton, Pa., of which Rev. G. P. Atwell ('98) is pastor, presents very encouraging reports for the year 1909. The increase in membership was larger than in any previous year in its history, and there was also a marked increase in attendance at all the regular services, the prayer meeting being 22% over that of the preceding year.

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Reports coming from the church at West Union, Pa., Rev. W. S. Danley ('75) pastor, are indicative of prosperous conditions. At the beginning of the year all bills were paid, the pastor was paid in advance, and there was money in the treasury. All the men present at a congregational meeting held at that time agreed to double their subscriptions for the coming year.

On Sunday afternoon, January 16, a well attended men's meeting was held in the First Church of Jeannette, Pa., of which Rev. W. L. McClure ('93) is pastor. Rev. P. W. Snyder, D.D. ('00), delivered an address on "Backbone" which was greatly appreciated.

Rev. E. L. McCartney ('92) preached his farewell sermon to the congregation of the First Presbyterian Church of W. Bridgewater, Pa., on Sunday, Jan. 16, and on the following day left for the State of Washington where he expects to take up work in the Presbytery of Wenatchee. At this closing service of Mr. McCartney's pastorate, the sacrament of the Lord's Supper was observed. Every seat in the large auditorium was filled, not only with his own congregation but also by the pastor and congregation of the Methodist Episcopal Church, who, in thus dismissing their services and uniting with the Presbyterians, showed the high regard and esteem in which Rev. McCartney was held. Fourteen new members were received into the church at this time.

Calvary Church, Lockport, N. Y., of which Rev. B. M. Swan ('93) is pastor, although having a membership of less than 100, supports a missionary in Calcutta, besides carrying on aggressive work in every department at home.

At a congregational meeting held in January, the members of the Glade Run Church, Dayton, Pa., unanimously voted an increase of $200 to the salary of their pastor, Rev. G. W. McIntyre ('95).

Rev. R. Leard Smith ('81), of Ligonier, Pa., recently had the pleasure of announcing that the entire church indebtedness, incurred at the time of the erection of the new building, had been voluntarily paid off by Dr. and Mrs. D. E. Beltz, members of his church.

A most interesting church at the present time is the newly organized Indianola Church, Columbus, Ohio. The four elders elected came from four different churches in the city. During last summer services were held in a tent. Since then a meeting house has been built, which will, after a while, be a parsonage. There are now 120 members. Its nearness to the Ohio State University makes it the University church, and the congregation is very fortunate in having Dr. Thompson ('82), president of the University, as stated supply.

The congregation of the New Kensington Church has increased the salary of the pastor, Rev. C. L. Denise (post-graduate '04-5), $300, and paid $6,000 on the new church completed during the past year.

Rev. A. C. Powell ('04), and his family, of Marion Center, Pa., were taken by surprise one day late in January by members of their church, who went to their home in sled loads, bringing a liberal donation. Dinner was served and a delightful day was enjoyed by all.

A handsome, commodious, and convenient addition to the Dennison Presbyterian Church, Presbytery of Steubenville, just completed at a cost of $5,300, was dedicated Sunday, January 23, with appropriate and impressive services. The main building of this church was erected at a cost of

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about $18,000, and was dedicated Sunday, April 9, 1871. The first pastor was Rev. C. J. Hunter, D.D. ('64), who remained for nine years, and much of the success and prosperity of the church is due to his pioneer and faithful pastorate. The present pastor is Rev. J. R. Hosick ('95), who, with the first Sunday of this year, entered upon his fifth year of an able and most acceptable ministry, under which the church has greatly prospered.

The Sandusky Street Baptist Church, N. S., Pittsburgh, Pa., of which Rev. A. J. Bonsall ('83) is pastor, celebrated the seventy-fifth anniversary of its organization on March 5, 6 and 7, the exercises consisting of a meeting on Saturday evening in which members of the congregation related reminiscences of the church's history, three services on Sunday, one of which was a historical sermon by the pastor, and a musical Monday evening.

The Manchester Church, N. S., Pittsburgh, Pa., Rev. D. A. Green ('96) pastor, is raising money to purchase a pipe organ to cost $2,500, one-half of which amount Andrew Carnegie has agreed to contribute.

The fifth anniversary of the pastorate of Rev. W. L. Barrett ('00) over the First Church of Blairsville, Pa., was observed Sunday, Jan. 16. During this time there have been 313 accessions, an average of 62 per year, the membership having increased from 350 to 530. In the five years the average annual contribution per member was $14.09, a parsonage costing $5,600 has been erected, repairs made on the church building, a strong brotherhood of 150 members organized, and $500 pledged toward the annual support of a parish abroad at Teheran, Persia.

On Dec. 12, 1909, the First Church, Wisdom, Mont., Rev. G. W. Kaufman ('07), pastor, was dedicated free of debt. It is a beautiful building, the entire cost, including furniture, carpet, etc., being about $3,500. It is the only church in the Big Hole Basin, the nearest church being about sixty miles distant.

Rev. W. H. McCaughey, D.D. ('77), of Terre Haute, Ind., has become special representative of Winona Assembly, Ind.

Rev. F. W. Silsley, D.D. ('98), of the North Church, Pittsburgh, Pa., conducted the noon day meetings at the Central Y. M. C. A. during the first week of February, speaking each day except Saturday on "The Prayer Life of Christ".

The following notice is taken from the "Laton Argus" of Jan. 22.

"Rev. C. A. Munn, D.D. ('53), of Fresno, Cal., occupied the Laton Presbyterian pulpit last Sunday, to the entire satisfaction of everybody present. Rev. Munn is one of those deep thinkers and earnest talkers we hear so much about, but seldom hear and see. He has a splendid voice, a pleasing delivery, and the most polished deportment. Despite the 81 years that have served to bleach his hair to a snowy white, one would think when seeing him move around with such agility that he was not over sixty years of age. Rev. Munn is a comrade of the Civil War and wears the G. A. R. button in the lapel of his coat. According to a letter shown us by him, he will continue to fill the pulpits at Laton and Camden until the recovery of Rev. G. C. Giffin, who is quite ill at his home in Fowler."

On account of the resignation of Rev. E. W. Day ('82) from the churches at Uniontown and Bannock, Ohio, Rev. J. S. Blayney ('99), of the First Church of St. Clairsville, Ohio, has been selected by the Presbytery to act as moderator for the remainder of this year.

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Rev. J. J. Srodes ('90), has just completed his eighth year as pastor of the church at Moundsville, W. Va., and at a recent communion received thirteen members into church fellowship. In this time it has been his privilege to witness the growth from a weak congregation, worshipping in an unsuitable building, to a strong and growing one, housed in a fine church home.

The First Avenue Church of Denver, Col., has taken on new and active life under the able guidance of Rev. J. F. Elder, D.D. ('97). During the three months of his pastorate, fifty-nine accessions have been made to the church membership, the Junior Endeavor Society has increased to 62 members, the Senior Society now numbers 54, and Dr. Elder teaches a Union Bible Class of over 400 members every Friday evening.

Rev. J. P. Calhoun, D.D. ('80), for the past year pastor of the First Church of Maryville, Tenn., has been chosen superintendennt of evangelistic work in the City of Pittsburgh under the direction of the Pittsburgh Evangelistic Committee, and is expected to take up his work in April.

Rev. H. T. Chisholm ('96), pastor of the First Church of Delhi, N. Y., was privileged at his last communion to receive 24 members into the church, most of whom were men and boys. The Brotherhood Bible Class, organized a year ago, soon outgrew their quarters and the result is a new Sabbath School Chapel, complete with kitchen, dining room, rooms for primary department, adult classes, etc. A new manse has also just been completed at a cost of about $6,000. Although during the past year the church has raised thousands of dollars for these new buildings, it has not allowed its missionary offerings to decrease, but has even increased them.

Rev. Walter L. Wilson ('97), formerly pastor of Fairmount and Pleasant Hill Churches, Pa., has been installed pastor of the church at Mineral Ridge, Ohio.

We are very glad to note from the various church papers that many of the alumni have had great success in special meetings during the winter months, and large accessions to their congregations have resulted. We regret that space does not permit us to do more than tabulate these results.

Pastor	Class	Church	Accessions
Charles W. Swan	1892	North Benton, Ohio.	25
Robert L. Gaut	1908	Arlington Heights, Pittsburgh, Pa.	64
Cyrus H. Dunlap, D.D.	1864	Avalon, Pa.	38
Chas. S. McClelland, D.D.	1880	Mt. Washington, Pittsburgh, Pa.	37
Theodore S. Stuart	1906	Central, Pittsburgh, Pa.	6
William A. Jones, D.D.	1889	Knoxville, Pittsburgh, Pa.	38
George C. Fisher	1903	Latrobe, Pa.	20
Francis W. Crowe	1902	Mt. Pisgah, Pa.	25
W. L. McClure, D.D.	1893	Jeannette, Pa.	24
George E. Sehlbrede	1896	Monaca, Pa.	17
W. E. Howard	1894	Fayette City, Pa.	12
H. N. Potter	1865	Mt. Pleasant, Pa.	16
H. W. Warnshuis	1876	Black Lick, Pa.	44
J. W. Harvey	1897	California, Pa.	83
Stanley V. Bergen	1910	Coal Center, Pa.	13
Chas. L. Chalfant	1892	Boise, Ida.	50

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The Bulletin of the Western Theological Seminary.

"The Bulletin is a good thing. It keeps the Seminary in the limelight."

J. B. REED, '63.

"The Quarterly gets better each issue—I am glad to receive it and keep in touch with the Seminary and its Alumni."

C. A. CLARK, '90.

"I am much pleased with the Seminary extension, involved in the new Bulletin. I for one would like to feel that I am in this greater Seminary and under the faculty that meant so much to me when in residence."

J. S. KUNKLE, '05.

Following are the titles of papers read by alumni of the Seminary before the Presbyterian Ministers' Association of Pittsburgh and vicinity, at their meetings held Monday morning of each week: Dec. 20, "The Week of Prayer", Rev. E. L. McCartney ('92), read by the secretary of the meeting in the absence of Mr. McCartney; Jan. 3, "Pastoral Work", Rev. T. B. Anderson ('71); Jan. 17, "Militarism and the Church", Rev. C. B. Wakefield, Ph.D. ('79), read by Rev. J. C. Bruce, D.D., in the absence of Dr. Wakefield; Feb. 7, "Progress and Prospects of the University of Pittsburgh", Rev S. B. McCormick, D.D., LL.D. ('90); Feb. 14, "Beauty as a Revelation of God", Rev. Joseph Bausman ('83); Feb. 21, "The Religion of the Hebrews in the Light of Palestinian Discovery", Rev. J. A. Kelso, D.D. ('96).

Rev. John H. Kerr, D.D. ('81), pastor of the Arlington Avenue Church, Brooklyn, N. Y., is leading his Men's Bible Class in a study of the Epistle to the Galatians, after the Sunday morning service. He is apt and profitable in the exposition of Scripture.

The First Church of Boise, Ida., Rev. Charles L. Chalfant ('92) pastor, is distinctively missionary in spirit. It has a Brotherhood under the leadership of Ex-Governor Morrison, numbering more than 100 members, which has contributed much to the success of the church in the last year, having been especially helpful in a recent series of evangelistic meetings when 50 additional members were brought into the church. But the whole effort of this church is not devoted to its own advancement. Situated at the heart of a great home mission region, it makes generous contributions in support of the movement to which it owes its existence, and then it has undertaken the support of a missionary in the foreign field at an expense of $1,000 per annum.

An interesting and instructive series of Presbyterial Sabbath School Institutes, laying special emphasis upon the new educational work of the Presbyterian Sabbath School Board, was held in Winona Presbytery during the third week of December. Two of the members of the committee who planned and conducted these very helpful institutes were alumni of our Seminary, Rev. George M. Donehoo ('97), pastor-evangelist and Sabbath School missionary, and Rev. J. B. Lyle ('88), Synodical and Presbyterial Chairman of Sabbath School Work.

We have received several copies of "The Gospel Message", published in Japan. Although printed in Japanese, the editors print the table of contents in English. Rev. Harvey Brokaw ('96) is editor. In the copies on our desk we also note articles by Rev. S. Suzuki ('98). Mr. Brokaw also publishes a bulletin, giving an interesting account of the missionary work at his station, Kure.

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On Thursday evening, Feb. 22, a reception for the new members was held at the Mt. Pisgah Presbyterian Church, where Francis Wayland Crowe ('02), is pastor. It was a very enjoyable occasion. A good program was rendered and light refreshments were served. During the past year there have been 54 accessions. The former members numbered 108, so there are just one-half as many new members as old members. The pastor and officers of the church are very much encouraged.

Rev. A. F. McGarrah ('03) has won national distinction as a church financier. Lately all the church papers contained articles from his pen, explaining the workings of "The Budget Plan".

Faculty Notes.

During the illness of the pastor, Dr. Mead, the pulpit of the Second Church, Wilkinsburg, was supplied by Dr. Breed. He preached a course of sermons on "Some Aspects of Present Religious Life". The subjects were as follows: "The Value of a Religious Profession", "The Overworking and Outworking of Faith", "The Manifestation of Spiritual Power", "Faith and Fact", "The Prevalence of Fundamental Principle".

During the past quarter President Kelso has spent nearly every Sunday in the pulpit, presenting the claims of ministerial education and the Seminary.

Dr. Schaff sailed for Europe Feb. 16, to take advantage of the leave of absence generously accorded him by the Board of Directors. His address is Marburg, Germany.

Within the last few weeks a number of requests have come to members of the Faculty for suggestions concerning books adapted to the various needs of ministers, Sunday School workers, and private students. The Faculty, recognizing in these requests an opportunity for service to the community, wish to state that they will consider it a privilege to give advice or suggestions to any who desire assistance in this matter. Communications addressed to the President will receive prompt and careful attention.

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General Information.

MISSIONARY ACTIVITY OF STUDENTS' Y. M. C. A.

Early in the fall, the Y. M. C. A. resumed its evangelistic work in the rescue missions of the city, where work has been carried on regularly throughout the year. Each week, evangelistic meetings have been held at the Liberty Street Mission (a rescue mission for men only), by a delegation of about four men. Also a delegation of two or more conducted weekly meetings at the mission located on Second Avenue, which is for both men and women, and is under the control of the Volunteers of America. In addition to the above mentioned services which have been conducted wholly by the students, a number of men have regularly assisted the Robinson Street Mission, North Side, in conducting a monthly meeting for mothers and small children. This mission, in contrast with the other two, is located in the slum district of lower Allegheny and not in the business section of the city. Thus a way has been presented for the men to get an insight into the real home life of the 'slum family', not only as the abode of sin and the hovel of the poor, but also as a place of deep and unquestioned need that often responds most readily to the better influences brought into the home.

These missions have not only afforded us a place for real Christian service in needy fields, but they have also given us opportunities for coming into contact with men and women of the lower classes,—for studying the habits and aspirations of their life, and for getting a first hand knowledge of the real need of such work, that would be hard to get in any other way.

Along with the theoretical teaching of the Seminary in regard to the effect of a life of sin on the physical, mental and moral nature of man, this work has brought us into contact with the personified example of sin in many degraded forms. It has brought to us the privilege of getting down beside the man who has become hardened by the vices of a life of iniquity —and pointing him to the Way of Life. And at various times, the workers have had their hearts gladdened as their efforts have been rewarded by the reclaiming of souls that have learned for the first time the meaning of prayer and the joys of the Christian life.

Another feature of the year's work, no less important though of a different nature, has been the hospital work. For a number of years it has been the custom for the students to conduct the daily chapel services at the Presbyterian Hospital, and this year has been no exception, but in addition to this, we have furnished a speaker one Sunday a month for the preaching services held there each Sunday afternoon. We have also supplied the Protestant Home for Old Couples and the Protestant Home for Old Ladies, with a speaker one Sunday a month. At the West Penn Hospital also, we have taken charge of the Sunday services once a month.

The cordial welcome and the deep appreciation that has been shown at all of these institutions have made the work a very happy one, and frequently more men have offered their services than could be used at the time. This is but one of many indications of a healthy spiritual life which the Seminary has enjoyed during the term of 1909-10.

GEO. S. WATSON,
President of Y. M. C. A.

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DONATIONS.

The Board of Publication and Sabbath School Work has donated 150 Presbyterian Hymnals for use in the Chapel of the Seminary.

The executors of the estate of the late Dr. W. McConaughy of Latrobe have paid $3,672.70 to the scholarship fund of the Seminary. As a residuary legatee, the Seminary will receive a further payment from this estate.

Since the publication of the January number of the Bulletin the following contributions have been made for the support of the Foreign Department:

Rev. Andrew Virtue, Elizabeth, W. Va.	$ 7.00
First Presbyterian Church, Rochester, Pa.	10.00
Point Breeze Church, Pittsburgh, Pa.	131.00
First Presbyterian Church, Monongahela, Pa.	10.00
First Presbyterian Church, Latrobe, Pa.	15.00
Second Presbyterian Church, Butler, Pa.	15.00
First Presbyterian Church, Johnstown, Pa.	60.00

BUILDING AND ENDOWMENT FUNDS.

In general it may be said that the canvass for funds is progressing satisfactorily; it is revealing the fact that the Presbyterians of Pittsburgh have the interests of this institution at heart. It has been thought wise to give a list of subscribers up to date without mentioning the amounts.

Mr. W. W. Blackburn
Rev. David R. Breed
Rev. Robert Christie
Mr. D. M. Clemson
Miss Matilda W. Denny
Mr. J. B. Finley
Mr. W. U. Follansbee
Rev. Theophilus Gaehr
Rev. David Gregg
Mr. John R. Gregg
Rev. U. S. Greves
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Mr. Alba B. Johnson
Rev. James A. Kelso
Rev. Isaac C. Ketler
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Mr. George B. Logan
Rev. J. M. McJunkin
Mr. S. S. Marvin
Mr. Earle R. Marvin
Mr. Walter R. Marvin
Rev. J. D. Moffat
Miss Eleanor Park
Mr. J. Frank Robinson
Mr. Wilson A. Shaw
Mrs. William Thaw

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LECTURES.

During the second semester the students have had the privilege of listening to the following lecturers, each a specialist in the field to which his subject belongs.

Jan. 10-14. T. H. P. Sailer, Ph. D.,
"The Education of the Church in Missions."

Jan. 17. Rev. W. H. Clagett,
"The Martyr Graves of Scotland."

Jan. 31. Rev. Charles Scanlon.
"The Temperance Movement."

Feb. 14. Rev. John L. Tait,
"Prisons and Prison Work" (illustrated).

Feb. 28. Rev. W. C. Johnson,
"Religious Rites of the Bulu Tribes."

Mar. 21. Rev. R. M. Donaldson, D. D.,
"Home Missions."

THE CECELIA CHOIR.

On Monday evening, March 14th, the Cecelia Choir gave its seventh annual program in the Seminary chapel. The audience, one of the largest in Seminary annals, filled the chapel, the hall, and overflowed into the adjoining class-rooms. Organized for the study of ancient and modern church music, the Cecelia Choir has devoted itself largely to the performance of unaccompanied motets and anthems, and the program of the 14th was given entirely without accompaniment. Thirty singers from various Pittsburgh choirs constitute the present membership of the Cecelia Choir. The program, which was heard with close attention and evident appreciation, was as follows:

Ave Maria,	Jacques Arcadelt (1490-1556)	(Dutch)
Hear the Voice and Prayer,	Thomas Tallis (1520?-1585)	(Old English)
Popule Meus,	G. P. da Palestrina (1526-1594)	(Italian)
Two Old Bohemian Christmas Carols: I. The Angels and the Shepherds II. Let all Men Sing God's Praises		(Bohemian)
O, Come, Let Us Worship,	Moritz Hauptmann (1792-1868)	(German)
A Joyful Christmas Song,	F. A. Gevaert (1828-1909	(Belgian)
Fierce Was the Wild Billow,	T. Tertius Noble	(Modern English)
How Blest Are They, Cherubim Song, O, Praise Ye God,	P. I. Tchaikovsky (1840-1893)	(Russian)

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BIOGRAPHICAL CATALOGUE

—OF THE—

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No Library of a graduate of the Western Theological Seminary can be complete without this handsome volume of our Biographical Catalogue. It contains an accurate record of all professors and alumni, together with every partial student of this Seminary, comprising 2098 matriculated students, over 1000 of whom are now living. Sign and mail the blank below.

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THE BULLETIN

——OF THE——

Western Theological Seminary

A Review Devoted to the Interests of Theological Education

Published five times during the year: in January, February, April, July and October, by the Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America.

Edited by the President with the co-operation of the Faculty.

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1910

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REV. DAVID GREGG, D. D., LL. D.
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REV. MATTHEW BROWN RIDDLE, D. D., LL. D.
Memorial Professor of New Testament Literature and Exegesis.

REV. ROBERT CHRISTIE, D. D. LL. D.
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The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME II. JULY, 1910 No. 5.

Commencement 1910.

Rev. William R. Farmer.

The exercises in connection with the Eightieth Annual Commencement were of more than ordinary interest. The center of that interest was of course the inauguration of Dr. Kelso as President of the Seminary, but the signs of new and stronger life which that event presented were clearly discernible in all the exercises of the week.

Efforts had been made to arrange reunions of the classes dating back five years and multiples of five. The writer is unable to say how many of these were held, but he can testify that one of them at least, that of the class of '95 was a hilarious success.

At the Annual Meeting of the Board of Directors on Thursday morning, several matters of importance were considered and acted upon. Dr. McEwan's term of office as President of the Board expired at this meeting, and he handed over the responsibilities of that position to Dr. Jesse C. Bruce, of the class of '76, whom the Board elected as his successor. The friends of the Seminary are confi-

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dent that the forward movement, so well begun under the presidency of Dr. McEwan, will be advanced with equal wisdom and energy under the guidance of Dr. Bruce.

The revised curriculum, prepared by the Faculty with a view to bringing the work of the Seminary into closer relation with the conditions of the times, was submitted to the Board, and was promptly and unanimously approved. It is commended to the attention of every alumnus who has the interests of his *Alma Mater* at heart.

Another action of the Board, which may be of large significance in the future work of the Seminary, was the appointment of a committee to consider the advisability of providing courses of instruction for lay workers. The appointment of this committee is a recognition of the feeling which has lately been growing up in many minds, that the recent development in the activity of the laymen of the church is opening a new door of usefulness, if indeed it is not bringing a new responsibility, to the theological seminaries. The report of the committee will be awaited with great interest.

The Board of Trustees met on Friday morning and took steps for the provision of the larger equipment which the growing work of the Seminary demands. A building committee was appointed to consider plans for the new dormitory which will be erected on the site of Memorial Hall, and the Board endorsed a proposal to make a thorough canvass of the Presbyterians of Pittsburgh Presbytery for the purpose of securing the money still needed for that end.

The Commencement Exercises proper were held in the First Church, on Sixth Avenue, at three o'clock on Thursday afternoon. The graduating class, numbering twenty-one, was one of the strongest which the Seminary has sent out in many years, not only in respect of the high average of the class as a whole, but in the unusual excellence of the work done throughout the course by several of its members. Mr. H. W. Stewart and Mr. F. F. Graham are now under appointment to the foreign field,

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Mr. Stewart to Siam and Mr. Graham to South America. Mr. Alexander P. Kelso will spend three years at Oxford as one of the two Rhodes scholars from Pennsylvania, and Mr. Robert R. Reed, to whom the Faculty awarded the Fellowship. Prize, will study in Germany. The other members of the class are settled as pastors. If these young men lay up in their hearts and practice in their lives the precepts which Dr. Riddle urged upon them in his address, they can not fail to be successful in the best meaning of the word. Like all Dr. Riddle's addresses and all his work, this address was what might be called strongly *Christo-centric*, setting forth the sufficiency of the Gospel of a crucified Christ to meet all the spiritual and moral need of the world.

The inauguration of Dr. Kelso as President of the Seminary constituted a part, and in some respects the principal part of the Commencement Exercises.

The following institutions were represented either by members of the Faculty or by other accredited representatives:

McCormick Theological Seminary, Rev. D. J. Kennedy, D. D., pastor of the First Church, North Side, Pittsburgh; Princeton Theological Seminary, Rev. Robert Dick Wilson, D. D., professor of Semitic Philology and Old Testament Criticism; Allegheny Theological Seminary, Rev. John A. Wilson, D. D., professor of Church History; Meadville Theological School, Rev. Francis A. Christie, D. D., professor of Church History; Union Theological Seminary, President Francis Brown, D. D.; Lincoln University, President J. B. Rendall, D. D.; University of Wooster, Dean Elias Compton; University of West Virginia, President D. B. Purinton, LL. D.; University of Pittsburgh, Chancellor Samuel B. McCormick, D. D.; Park College, Mr. H. P. Townley; Miami University, Rev. Robert Christie, D. D.; Pennsylvania State College, Rev. Benjamin Gill, D. D., College Chaplain; Dartmouth College, Rev. Francis Brown, D. D., President of Union Theological Seminary; Grove City College,

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President Isaac C. Ketler, D. D., LL. D.; Hamilton College, Rev. David R. Breed, D. D.; Huron College, Rev. Calvin H. French, D. D.; Northwestern University, William Cass Stowe, A. B.; Washington and Jefferson College, President James D. Moffat, D. D., LL. D.

Many other institutions sent greetings and good wishes for the continued prosperity under the new administration.

Dr. Kelso's inaugural address is printed in full in this issue of the Bulletin and may be allowed to speak for itself. Dr. Lindsay's charge was a most clear and vigorous presentation of those elements which must characterize the man who does well the work of a Seminary President in these days, and a declaration on behalf of the Board of Directors of their firm conviction that these elements were present in large measure in the man whom they had chosen to that office.

At the annual meeting of the Alumni Association, which followed the Commencement Exercises, the election of officers and other regular business was attended to, and the Association adjourned to the Fort Pitt Hotel, where the dinner was held. Chancellor McCormick, President of the Association, was toast master. Dr. Kelso spoke briefly of the prospects for new buildings, stating that some seventy-five thousand dollars were in sight for the new dormitory, and that a gentleman of wealth who desired his name to remain for the present unknown had given him assurance of money enough for the erection of a new administration building on the site of Seminary Hall. It is needless to say that this announcement was received with "tumultuous applause". Dr. McCormick, on behalf of the Alumni Association, welcomed the graduating class into the ranks of the alumni, and a brief but fitting response was made by Mr. R. R. Reed, president of the class. Then followed the yearly deluge of reminiscenses, in which the representatives of nine classes, beginning with 1860, spoke of the achievements and sufferings which had made up their various careers since gradu-

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ation. Very interesting they were, full of the flavor of personality which is after all the thing of chief interest always.

Dr. McCormick then called upon a number of the representatives of other institutions, and responses were made by President Francis Brown, D. D., of Union Theological Seminary; Prof. Robert Dick Wilson, D. D., of Princeton Theological Seminary, and President D. B. Purinton, LL. D., of the University of West Virginia.

It is safe to affirm that the oldest living alumnus could not remember a Commencement so enjoyable, nor one so full of interest and significance. Every indication points to vigorous life and growth, and we go forward to another year with confident expectation of great things.

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Program of The Commencement Exercises and the Inauguration of Rev. James A. Kelso, Ph.D., D.D., as President

PROGRAM

1. Organ Prelude, Præludium Grave, Th. Dubois
   Mr. Charles N. Boyd.
2. Invocation,
   Rev. W. L. McEwan, D. D.,
   President of the Board of Directors.
3. The Scripture Lesson,
   Rev. Isaac C. Ketler, D. D., LL. D.
4. Prayer,
   Rev. Jesse C. Bruce, D. D.
5. Crusader's Hymn,
   The Seminary Choir.
6. Address to the Graduating Class,
   Rev. Prof. M. B. Riddle, D. D., LL. D.
7. Presentation of Diplomas,
   President Kelso.
8. Conferring of Degrees and Awards,
   President Kelso.
9. Hymn, No. 341,
   "How Beauteous are Their Feet."
10. The Charge to the President,
    Rev. Henry D. Lindsay, D. D.
11. The President's Inaugural Address,
    "New Ideals in Theological Education,"
    President Kelso.
12. Hymn, No. 307,
    "O, Where are Kings and Empires Now?"
13. Benediction,
14. Postlude, Festal Commemoration J. E. West
    Mr. Charles N. Boyd.

Rev. James Anderson Kelso, Ph.D., D. D., was elected President of the Western Theological Seminary May 6, 1909, and was inducted into the Chair on Thursday, May 5, 1910, in connection with the Commencement Exercises. The services were held in the First Presbyterian Church, Sixth Avenue, Pittsburgh, Pa.

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The Charge to the President

Rev. Henry D. Lindsay, D. D.

My Dear Doctor Kelso:

I shall best fulfill the intention of the Seminary Directors in appointing me to speak to you to-day, if my first words express to you our affection and confidence. We believe in you. Our faith has a firm foundation in what we know of your spirit and your ability. You are no untried man in the affairs of this Seminary. For fourteen years you have been connected with us in its work. If your scholarship were weak, there has been abundant time for this weakness to disclose itself. If your teaching ability were of a low order, your students would not have been so long deceived. If you were self-seeking, and ambitious for high place in the "commonwealth of scholars" this might easily have been yours. You have stood the test. You have proved yourself. As Instructor, as Professor, as Secretary of the Faculty, as Acting President, you have shown yourself to us a scholar, a teacher, a loving brother, a godly man who is yet a man of affairs. You have been kind, wise, prudent, strong, full of faith and of courage for the institution you have so long and so worthily served. With this knowledge of your character and ability, with this love for you personally which has grown through years of close association, the Directors and Patrons congratulate themselves and the cause of theological education that you have become the President of the Western Theological Seminary.

I do not flatter myself that I can teach you concerning the special responsibilities of your office. You have given to these responsibilities time and thought and prayer, but I would remind you and the patrons of the Seminary, as well, of the sole purpose for which you have been inducted into this office.

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It is to train God's ministers for the work of the Kingdom in this day. To this service you have been called by the Church. To this service we trust you have been called by the Spirit of God. You are set apart to a special field of labor. It is your privilege to ask divine guidance and that God will set the seal of His approval on your work, for without this blessing your labor will be in vain and your life a failure.

You have a right to ask the co-operation of fathers and mothers, professors in Christian colleges, and the pastors of the Church, in securing the best young manhood for the noblest work to which men may be called—the preaching of the Gospel of the Grace of God. You have a right to ask of this Presbyterian community sufficient money to secure an adequate physical plant for this, and endowments with which to pay the salaries of needed professors and instructors, that failure may not come because of the want of proper machinery. You have the right to ask this with full confidence, for surely the cause of a well-trained ministry lies near to the heart of every Christian who has consecrated himself and his possessions to the service of the Master.

I would remind you that you will hear much criticism of the kind of ministers you send out from this institution. I trust this fault-finding will not discourage you overmuch, for as I read history, I learn that since the time when the Corinthian Church informed Paul that his letters were weighty and powerful but his bodily presence weak and his speech contemptible, there has never been a time when the Church has been satisfied with its ministry. This is rather a hopeful sign than otherwise, for it means the dissatisfaction of the Church with its own spiritual progress. The ministry is partly responsible for this. We are very imperfect men dealing with very imperfect men and women. The blame for our own imperfections we should humbly and penitently accept. Nevertheless one cannot but wish that the blame were a little more evenly distributed.

I counsel you to give heed to criticisms of the ministry, to appreciate the fact that adaptation must be on the part of the

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Seminary to the Church rather than of the Church to the Seminary; that we must send out the men this day needs, and not the men who were needed fifty years ago or who will be needed fifty years in the future. The Gospel was committed to living witnesses, because its changeless principles are to be applied to ever changing social conditions. There was never a time when social conditions were more complex, when they were in more rapid ebb and flow, when so many men were thinking, and thinking along independent lines. It will not do to say all we need to know is the Word of God. We do need to know the Word of God, but we need the knowledge of the scientist and of the man of the street as well. It will not be true to Christ's spirit to say, as has been said, it is our business to preach the old Gopel, and when we can bring men to think with us our responsibility ends. We are to preach the old Gospel; there is no new Gospel, there is but one Gospel, but we are to preach it so that men and women will know that Jesus Christ is the revelation of the Father to them; that He is the burden-bearer and the Savior for this busy, materialistic, electric-light, modern world in which we are living; that His Gospel is as fresh as though it were but yesterday that He rose triumphant from Joseph's tomb. The minister is to be fitted to his age. He is to commend the doctrines of Christ to all tastes and to all consciences. He is to be like a banker with a treasure, furnished and ready for any emergency.

Apart from a want of piety, which is always essential and the great essential, there are two things which the constitution of our Church seems particularly to guard against in the selection of its ministers—weakness and ignorance Is a man weak? Then he is not fit to be a minister. Physical deformity precluded a descendant of Aaron from serving at the altar, and mental deformity should preclude a man from the pulpit. The preacher should not be a man of intellectual eccentricities. He should not be a man of hobbies. He should be a man of courtesy and tact and strong principles, standing four square to every wind that blows. The Scriptures justify these statements, when they exact of ministers that they shall possess

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sobriety and gravity of mind; that they shall be apt to teach; that they must be men who can command respect.

I would have you study the type of man needed in the ministry to-day, because the President of a Seminary has a greater influence in determining what men shall enter the ministry than the largest presbytery in our Church. The presbytery licenses, the presbytery ordains, but the Seminary President knows the man, his strength and his weakness; he enters into his life—wins his confidence; he can guide, counsel, admonish, encourage, and if need be, say with all love and kindness, I think you can better serve God and your fellowmen in some other field.

And now, my brother, I bid you All Hail and God Speed. You are known and approved in this community where your work will be. You have the confidence and sympathy of the Directors, Trustees, alumni, and patrons of this Seminary. We hope large things of our institution under your wise guidance.

May God enable you so to prosper in this high calling that a long succession of faithful men, educated through your scholarship and inspired by your example, shall remember you with gratitude as they go out into all the world to preach the Gospel to every creature.

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President's Inaugural Address

NEW IDEALS IN THEOLOGICAL EDUCATION.

Mr. President and Gentlemen of the Board of Directors:

I wish to take the opportunity afforded by this public occasion to acknowledge the honor which you have conferred upon me, in selecting me for the responsible post of President of the Western Theological Seminary. The institutions which train the future ministers of the Gospel are of vital importance to the Church, as the type of education maintained in them will, to a very large extent, determine the character of the ministry. Of necessity a very heavy responsibility is laid upon the man, in whose hands are placed not only the financial interests of the Seminary, but also the shaping of its curriculum, and to a large extent, the creation of its atmosphere. The impress of his hand will be upon many churches and innumerable individuals through the influence which he wields upon the young men in the halls of the Seminary. I would be guilty of false modesty if I did not say that I was both happy and proud of my election to this responsible post, at the hands of men among whose number are found the leading scholars, preachers, and laymen of the Presbyterian Church in this region.

I appreciate the statesmanlike presentation of the duties of the President's office as outlined by your representative in his eloquent charge. You will, I am sure, pardon a personal digression at this point. It has been my privilege to receive two charges from representatives of this Board, both of whom have happened to be former pastors of mine. When I was inducted into the Chair of Hebrew and Old Testament Literature, Dr. Snowden, the pastor of my college days, in his lucid English set before me the true ideals of the professorship, and to-day Dr. Lindsay, under whose ministrations I sat for over

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ten years, has just given a noble exposition of a President's duties, in his eloquent peri d:. I mention these facts, because these personal ties divest the occasion of much of its official formality. Realizing the responsibilities of the office, it is my earnest prayer that God's grace and strength will enable me to attain the ideals, as set forth by your representative to-day.

Ladies and Gentlemen:

According to a time-honored custom, a theological professor at his induction into office delivers an address on some topic, taken from that field of theological study which his department covers. From this inaugural address the alumni and friends obtain an idea, both of his method of instruction and his point of view. But the person who is called to the President's chair cannot follow usage in this particular, entrusted as he is with general oversight of the entire curriculum. Consequently it is incumbent on him to select a topic which touches theological education in all its interests. With this principle in mind, the theological educator can find no more timely or pertinent theme than **"New Ideals in Theological Education".**

Many occurrences of recent years are symptomatic of a change in the point of view, not only of the general public, but also of those most deeply interested in and intimately concerned with the education of the ministry. Numerous magazine articles and pamphlets have been published, severely criticising the traditional theological curriculum, and calling for a radical change. That these essays in many instances were written by men who were experts neither in theology nor education is a fact worth noting, because it is an index of the general interest of the Christian public in the education of the ministry. It is also noteworthy that a thesis, presented for the degree of Doctor of Philosophy at Clark University, Worcester, Mass., in 1908 bore the title,"The Education and Problems of the Protestant Ministry". In nearly one hundred closely printed pages, the author traversed the field of pastoral labor

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and the problems of theological education. If for the moment we confine our attention to the Presbyterian Church, we discover that this topic becomes a live issue in the General Assembly of 1909, and on the recommendation of the Committee on Theological Seminaries, a special committee of eight members—four ministers and four elders—was appointed to investigate the entire subject of the preparation of young men for the ministry of the Presbyterian Church in the U. S. A. The theological educator who is sufficiently keen-eyed to see below the surface, will look upon this agitation within the Church, at least, as an index of a change of ideals. The absence of all discussion and criticism would inevitably lead to one of two conclusions, either the theological seminaries were meeting the demands made on them, or the Church had no vital interest in the question of theological education.

Like a thunderstorm, this agitation and criticism have clarified the atmosphere, and are leading the public to see the true position of the theological seminary in our system of education. From the standpoint of an educator pure and simple, a theological seminary is a professional school. (In saying this I would not be misunderstood as making the ministry a mere profession, and denying its claim to be a holy vocation.) But in any systematic classification of educational institutions, all colleges devoted to the training of the modern prophets of God would be ranked as professional schools. As soon as this fact is fully recognized, we have made substantial progress in the discussion of our theme. The aim of a profession, the scope of its activities, and its ideals will inevitably determine the form and content of the training which young men must have, before they enter its ranks. This is true of the ministry as well as of law and medicine. Change the ideal of religion; or widen the scope of pastoral activity, or give a wider horizon to the vision of the Church, and you automatically make new demands on the institutions which train the workers in this field. If anyone doubts the application of this principle to theological education, let him pick up a standard Roman Catholic work on pastoral theology, such as "The

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Ambassador of Christ" by Cardinal Gibbons, and compare it with any Protestant treatise. In the former he will find the treatment of the sermon reduced to a minimum; Cardinal Gibbons, out of 404 pages, gives but fifteen to Homiletics, while Dr. Oswald Dykes, in his lately published work, discusses the minister as preacher in 119 pages. The reason for this is obvious. The Roman Catholic Church demands a priest; the Presbyterian, a minister of the Word. As these two conceptions are antipodes of each other, so the curriculum of a Presbyterian Seminary is as far removed from that of a Roman Catholic College, as the east is from the west.

Certain movements in society, in the educational world, and in the Church itself, have been slowly modifying and broadening the conception of a minister's scope of activity. As we survey the field to-day, we note the emergence of four distinct factors, which are insistent in their demands for changes in the ideals of ministerial training in the Presbyterian Church, as well as all other evangelical denominations. These factors are the social question, the differentiation of forms of Christian work, the development of the layman's movement, and the universal adoption of the elective system in the colleges. Let us examine the bearing of these forces upon the Seminary curriculum.

I. The Social question. For this much used and abused term, I have discovered that it is extremely difficult to find a comprehensive and explicit definition. Of all writers, Professor Peabody of Harvard University gives the best idea of what is meant when the term is used. "Behind all the extraordinary achievements of modern civilization, its transformations of business methods, its miracles of scientific discovery, its mighty combination of political forces, there lies at the heart of the present time a burdening sense of social *mal-adjustment* which creates what we call the Social Question." In a work just published, the same author carries us into the heart of this matter when he writes: "The social question is not merely a collection of facts to be scientifically observed, but a human appeal for justice, pity, fraternity, or sacrifice, which must

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be not only heard, but felt and obeyed". It is this sense of "social *mal-adjustment*", this feeling that all is not right in human society, which constitutes the distinctive feature of the Social Question. Serious problems meet the earnest thinker on every side; beginning with the family, the unit of society, and extending to the relation of various classes to each other, every human institution is being tried in the furnace of criticism. Shall the family continue to exist in its present form? What will be the outcome of the struggle between labor and capital, a battle ever increasing in bitterness and intensity? In the organized and systematized forms of modern charity, what is the obligation of the rich toward the poor, apart from the revolution proposed by socialism? Here we have enumerated a few representative questions which are agitating the popular mind to-day. They are an index of a powerful ferment that is permeating society, and the symptom of restlessness produced by the inequalities of the present world.

Out of the smoke of battle, and the clamor of contending parties, one fact is gradually emerging and winning general recognition. It is this: the Social Question is in its essence a religious question. Here is a discovery constituting a revolution in the thinking of all classes. Until very recent times it was a commonly accepted view that the problems, arising from social and industral *mal-adjustment,* belonged exclusively to the province of politicial economy and the newly begotten discipline of sociology; that no religious teacher was concerned with them; that they lay outside the sphere of the Church's activity. But now those who have delved most deeply into these social problems, and have approached them most sympathetically,—in other words, those whose opinions we value most—are all agreed that the Social Question is a religious one. One of these masters has given the truth classic expression. "Here then, at last, the approach to the Social Question seems to reach its end. Up the dusty road of social science the traveller trudges until the walls of the city come into view. Over those walls he looks toward the spires of sociology. Up to the gate he comes by the economic highway, and

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knocks at the porter's lodge; and the key of ethics opens the gate into the meaning of the modern world. Along the main thoroughfare of ethical idealism, he reaches toward the end of his search, and finds himself at last where all roads converge, as in a cathedral square; and entering the temple of religion, he is led up the aisle of faith into the immediate presence of the living God."

The great revolution of opinion, which has realized the religious element in the social question, is due to the recognition of two truths concerning man; one recently discovered by the psychologist, and the other enunciated ages ago. Let us note them: the first is the unity of man's spiritual life, and the second, man's obligation to his fellowman. As the psychologist maintains that in every section of the stream of consciousness, all of man's faculities, his intellect, feelings, and will, are active, so in his larger life which brings him into touch with the stream of human society, there is no act without moral quality and spiritual implications. Man is a moral being, and like a scarlet thread a moral element is interwoven with all his acts. The other great principle permeating modern thought is that human society is an organism, its classes and units are mutually dependent on each other. In this we find the scientific answer to that cry which meets us on the threshold of history, "Am I my brother's keeper".

The Church is coming to a fuller recognition of these truths and her own obligation in the matter. There is no scheme of social amelioration or industrial betterment in which she is not interested, because the moral health of the individual cannot be preserved in a fetid social atmosphere; because foul tenements, brutal business methods, and overworked and underpaid men and women make a virile type of evangelical religion impossible. It is unquestionable that pure Christianity cannot thrive, where things are all awry in the social and political world. It is obvious then that the Seminary curriculum ought to put the young minister into sympathetic touch with the movements which have for their aim the social well-being of man, and the improvement of his economic position.

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Some of my hearers may fear that by this emphasizing the social question, I am doing away with evangelical effort, which has for its aim the salvation of the individual. By no means. The truth is that there are two entities in the world, the human soul and human society. Christ's mission was to save the former and regenerate the latter. The kernel of religion will always be the relation of the individual soul to God, which has been the basis of evangelical effort and evangelical preaching. We are apt to forget that individualistic religion, as proclaimed by evangelical Christianity, has been a powerful social and political dynamic. To see this, it is not necessary to hark back to the days of early Christianity in the Roman Empire, or to the Puritan revolution in England. If you desire a modern instance of the social power of individualistic Christianity, go to India. Protestant missionaries entered that land a little over a century ago. The caste system of Hinduism had hung like a great millstone about the neck of society for ages. Toward the close of the sixth century B. C. Buddhism led a revolt against this caste system, and ignominiously failed, fleeing from the land of her birth. Protestant Christianity entered India, ostensibly with no message but salvation for the individual through faith in Jesus Christ, but like the drops of water which gently trickle into the crevices of the rocks and by alternately freezing and thawing finally rend them asunder, so the simple personal evangel of Jesus is destroying the caste system of Hinduism, which has been securely entrenched for ages in the social organism of the Indian people.

The facts thus briefly told, indicate that a *synthesis* of individualistic Christianity and modern methods of social betterment is an imperative necessity. The theological seminary ought to be the greatest factor in making this synthesis, by training students both theoretically and practically to see both sides of the power of Christianity. An ideal method to accomplish this result would be a combination of a modern settlement house and mission hall, whose head would be a member of the faculty of the seminary. This institution would be a

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center of movements for social betterment, and at the same time in its halls salvation through a risen and crucified Savior would be proclaimed in clarion tones. Thus we would reach a synthesis of modern humanitarianism with the older evangelism.

II. The differentiation of the forms of Christian activity is having a profound influence on the theological curriculum. The principle of specialization has entered the ministry as well as other learned professions. In days gone by not only was the form of Christian work in all Presbyterian Churches almost identical, but where differences existed, it was easy for a man to pass from one form of activity to another. A pastor could easily leave his pulpit and occupy a professor's chair; a foreign missionary, on account of ill health or for some other reason, might return to the home land to take up the regular labors of the pastorate. This easy transition was an index of uniformity in Christian work, which could be served very effectually by one type of theological training. Modern specialization makes such exhaustive demands upon a man's skill and knowledge, that passage from one form of Christian work to another will become increasingly difficult. Each man ought to receive a training which will give him the equipment for that form of work to which he is best adapted and in which he is most interested.

The Presbyterian Church needs several types of men. Scholars are in demand to man the chairs of Christian colleges and seminaries. In America a scholar is less appreciated than in almost any civilized country of the globe. He sits in his study and spins theories, but the results of his work are to be regarded as negligible quantities in practical life. With the high position of honor to which he is assigned in other countries we are not concerned, but it is well to call attention to the necessity of accurate and thorough scholarship in the Church. In the busy pastorate of to-day with its multitudinous cares, men do not have the time to investigate the fundamental questions of criticism, exegesis, philosophy, and theology. These problems must be treated by some one in the Church

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who has had special training and possesses necessary equipment.

No man can fill the chairs of our colleges and seminaries without the knowledge of a specialist, so minute is the modern method of teaching, and so vast the material that has been collected on every subject. It would be of inestimable advantage to Christianity, if the incumbents of such chairs were trained in our seminaries. With genuine sympathy they could turn young men's faces toward the ministry. Again, the Presbyterian Church cannot keep her hold on the educated thinker of to-day, unless she continues to produce profound scholars.

The present is the Foreign Missionary Era of Church History. Witness the Laymen's Missionary Movement, and the World Missionary Conference which convenes in Edinburgh next month. Like other forms of Christian activity, foreign missionary work is becoming more and more a speciality. Those who direct it and those who actually labor in pagan lands must be specialists. Students, proposing to devote their lives to the service of Christ in India, Korea, China, ought to make some study of the general principles of Comparative Religions, together with a minute investigation of the faith of the people to whom they expect to preach the Gospel. Instead of the regular course in pastoral theology, it would be more profitable for them to master the methods of missionary work. Part, at least, of the training of our candidates for foreign service ought to be along these special lines.

After the scholar, social worker, and missionary are eliminated, the remaining students, constituting eighty-five per cent of the enrollment of a Presbyterian theological seminary, will look forward to the pulpit and pastorate as their normal field of labor. The aim of this large majority, for which the Seminary really exists, is to become effective preachers of the Gospel. The world is hungry for the Bread of Life; she demands prophets who have seen visions of God, man's duty, and human destiny. She is anxiously looking for men who have had that training of heart and mind that will enable them

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to proclaim the evangel in the spirit of Jesus. The old theological curriculum had these men almost exclusively in mind, and it is here that the new must join hands with the old. The new curriculum must aim to train as efficient preachers for its day as the old did for its own. We must still lay the greatest emphasis on furnishing an adequate preparation for the ministry of the Word.

These different types of ministerial activity demand an elastic curriculum. While there are certain subjects that all ministers should know—the Bible, a system of theology, an outline history of the Church, and the principles of homiletics—a considerable latitude for election of other studies ought to be permitted, in harmony with the aptitude, taste, and purpose of the individual. Up until to-day our Seminary has required the same course of study of all, except partial or special students, but the course which the Board of Directors ratified to-day makes ample provision for an elective system, giving students the opportunity to specialize along lines suggested above.

Another factor that demands an elastic curriculum in modern theological seminaries is the collegiate elective system. As late as even fifteen years ago, candidates for the Presbyterian ministry entered the Schools of the Prophets with a definite equipment on which every professor could count. The elective system has changed this. Owing to this system, men come to us with the most heterogeneous mental equipment imaginable. Some have devoted their attention almost exclusively to science, and know nothing of Greek and philosophy; others, by taking advantage of the opportunities for literary studies, have neglected the field of history.

At the same time the seminaries get a class of students who have had the ministry in view from the very beginning of their college course. These take a year's Hebrew, study New Testament Greek, and pay considerable attention to metaphysics and cognate subjects in their pre-seminary days. The theological curriculum should be arranged, so as to give such men every facility for advanced theological work. To group

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them in the same classes with those who know next to nothing of subjects fundamentally important for a theologian, is to dampen the ardor of a type of men who ought to receive every encouragement. On the other hand, inadequately prepared matriculants should be required to lay a foundation in the elements of New Testament Greek, Metaphysics, English Literature, and Rhetoric before they attempt the regular theological course.

In our new curriculum we have planned to take care of both classes of students. It is our purpose to encourage candidates to study such subjects in their college courses, as will give them the preparation for advanced studies immediately on matriculation. Thus they will have time to make a selection from the electives of the seminary course, either to specialize in one department or to broaden their vision by dipping into several.

III. The Laymen's Movement. The enlarging scope of the laymen's activity in the Presbyterian Church has led to a great clamor to popularize the seminary course. The syllogism underlying this cry is quite evident. Laymen are capable of doing Church work; laymen are without the special training of the theological seminary; therefore the special technical training of the seminary is unnecessary. As a syllogism this is unimpeachable, but it fails to make an important distinction. Certain forms of Christian activity are carried on very efficiently by laymen, others are the special prerogative of ministers. Very few elders would have the temerity to preach to congregations to which they belong. Occasionally some are found who tell their pastor that he is paid for doing the praying at the midweek meeting. But it is this very side of the minister's work, his preaching function, which demands technical training.

This popular clamor has taken the form of a crusade against the study of Hebrew and Greek in our theological seminaries. At the last meeting of the Religious Education Association, held at Nashville in March, 1910, the seminaries of the United States were asked to abolish these languages as

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requirements for graduation. As far as I have been able to make out, two influential divinity schools are leaders in this crusade, the University of Chicago, where Dean Shailer Mathews has set his face against them, and Yale University, where exegetical study has been reduced to a minimum, by the substitution of courses in philanthropy and charity.

At the risk of being called a reactionary, I wish to take this opportunity of saying that I am an uncompromising foe of this movement to do away with the study of Holy Scripture in the original languages. I take this position for one reason. The abolition of all required courses in Hebrew and Greek exegesis would send a large body of men into the pulpits, with out what may be termed professional knowledge. They would appear in the pulpit week after week saying God's Word means thus and thus, without any possibility of first hand knowledge. Ministers who have never studied Hebrew and Greek cannot even make use of the tools which modern Biblical scholarship has provided for them. What would you think of a minister to whom Dean Alford or the Expositor's Greek Testament were sealed volumes; to whom such a work as Sanday's Commentary on the Epistle to the Romans, would be as unintelligible as a Chinese classic? I would ask the educated laymen of the Presbyterian Church, how they would like to have their spiritual instructors, men who could not intelligently read an article in one of the great Bible Dictionaries that have been published in recent years.

A church like the Presbyterian, which lays great stress on preaching, must require a careful and exact knowledge of Scripture in the original languages. We have always demanded it, and the Presbyterian Churches of Scotland, which have produced a notable galaxy of distinguished preachers and divines, have laid great stress on the ability of their ministers to read Hebrew and Greek.

The situation demands a careful distinction. Men who expect to be ordained as ministers in the Presbyterian Church should receive a technical professional training. If it is deemed advisable to educate lay workers in our theological

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seminaries, more elementary and less technical courses should be organized for their special benefit. I understand the special Committee of the General Assembly has a recommendation on courses for lay workers. I am unaware of its exact nature, but I do not hesitate to say that the Faculty and the governing Boards of the Western Theological Seminary will meet with alacrity any request from the highest judicatory of our Church.

The new ideas of theological education, as I have been able to see them, are before you. Their dominating principle is obedience to an inexorable law which God has writ large over all his works—*adaptation to environment.* The Church is not to give up any essential of the Christian faith because of a changed enviroment, but she must adapt the method of applying these principles to the conditions in which she finds human society. In obeying this law, she only follows in the footsteps of her Founder, her Master and Lord, who in his Incarnation has given us the supreme example of adaptation to environment. The Eternal Word became flesh and dwelt among us, in order to reveal God to men and to save them from the bondage of sin. We discover that the ultimate reason for the Incarnation was the service of humanity; Christ Jesus came to minister to sin-cursed men, and established His Church for the same ministry. May this spirit of service, by adaptation to the age in which we live, dominate this venerable theological seminary, and make its future history more fruitful than the glorious days of the past.

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Literature

THEISM AND THE CHRISTIAN FAITH. Lectures delivered in the Harvard Divinity School. By Charles Carroll Everett, D. D., LL. D., late Bussey Professor of Theology and Dean of the Faculty of Divinity. Edited by Edward Hale, A. B., S. T. B. New York: The Macmillan Company. London: Macmillan & Co., Ltd., 1909. 6x9½, pp. I-xvii, 1-491.

Dr. Everett gave yearly in the Harvard Divinity School three courses of lectures. The first was on the roots of religion found by him in feelings appropriate to truth, goodness and beauty as ideas of the reason. In the second course he exhibited certain historical religions as typical manifestations of one or other of these psychological elements. In the third course, the substance of which this goodly volume contains, he built upon the foundation he had already laid, the doctrine of God as Absolute Spirit, and also, his construction of Christian Theology.

This is a posthumous volume. Dr. Everett left no manuscripts of his lectures. Some ninety lectures are here recovered from the note books of a few of his students. This is a remarkable monument to the erudite and impressive teacher, to the patient and skillful editor, and to those disciples of Dr. Everett, who so faithfully preserved the prelections of their master. In the valley the dry bones live, and the stream flows along lucidly, sweetly and quietly. Whatever may be one's judgment of the adequacy of the presentation of the Christian faith herein, the spirit of the author is admirable and his matter assumes attractive literary form. Reading this book the stranger unacquainted with Dr. Everett hitherto does not wonder when he finds that his mural tablet in the chapel of the Harvard Divinity School says, "He showed by life and doctrine the unity of the Spirit in Truth, Goodness and Beauty."

The first course of lectures (*The Psychological Elements of Religious Faith,* edited by Edward Hale, Macmillan Co., 1902) is the proper introduction to the book in hand. However, this book is perspicuous as it stands, and is a most interesting example of a "liberal" Christian Theology erected upon a scrimping parsimony of historical proof. The work is vigorous in philosophy, at home in psychology, and weak in New Testament exegesis and theology. For example, instead of granting, as was recently the New England liberal fashion, that "the Bible is an orthodox book", Dr. Everett is reported as teaching that "the nearest approach to the New Testament position, considered as a whole, in regard to the nature of Christ, is found in the Arian doctrine" (p. 326).

The cardinal articulations of Dr. Everett's system of Theism and the Christian Faith are: 1. The Moment of Affirmation, under which the theistic arguments are presented. 2. The Moment of Negation, under which Creation, Free-will, and Sin are discussed. 3. Reconciliation, under which the Atonement and other leading Christian doctrines are critically and constructively handled. As the elaboration advances, the constructive work is tested repeatedly by the three psychological elements, truth, goodness and beauty, and progress marked by a succession of cumulative definitions of religion (pp. 1, 55, 408), culminating in this: "Religion is the feeling toward a spiritual presence, manifesting itself in

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Truth, Goodness and Beauty, especially as illustrated in the life and teaching of Jesus as experienced in every soul that is open to its influence" (p. 489).

Our author makes the three ideas of the reason so fundamental in his system that it is well to quote here the following explanatory remark. Beauty "is less fundamental than the others. If we describe the three ideas of the reason by saying that truth or unity affirms that which is, goodness that which ought to be, and beauty that which is as it ought to be, beauty is seen to be rather the resultant of truth and goodness than equally fundamental with them" (p. 96). Beauty, nevertheless, he remarks, has been too much neglected in philosophy.

The way is cleared at first for the constructive theistic argument by an acute criticism of the Unknowable of Spencer. Then as the conservative, Dr. James Orr, has introduced to many readers of theology in English that important German term, "Weltanschauung", denoting the widest views which the mind can take of things from any particular standpoint of philosophy or theology, so the liberal, Dr. Everett, points to English readers the Hegelian "Vorstellung" to designate those inadequate concepts by which "we represent to ourselves the truth", and which may be discarded in turn as knowledge grows. The conservative in this case boldly summarizes assured results, the liberal creeps cautiously to the verge of conclusions. Nevertheless, Dr. Everett protests against a use of the *"Vorstellung"* common with some of the German theologians in which the head pronounces the *"Vorstellung"* false, but the heart requires it and therefore is bidden to use it. "This position is most perilous. It introduces into religion an element of dishonesty, and those who uphold it forget that the heart is above all sincere and cannot be trifled with" (pp. 12, 13).

Along some such line as follows, Dr. Everett leads us to discover God. In the finite world about us unity is only gained by conscious spirit. The finite leads to the infinite. The unity of the universe resides in the Absolute Spirit. "We do not *prove* the Absolute, we find it" (p. 55).

"If we leave out of account the *a priori* argument, the importance of which I would not undervalue, the argument that is based upon the thought of a final cause seems to me stronger than that which is based upon the idea of efficient cause. It seems to me that God is needed more as the end toward which nature is pressing than as the cause from which it proceeds" (p. 188).

Having discussed the limits to our freedom he asks, "Granting these limits, then, what place remains for freedom of the will? It is to be found in the power to put more or less of earnestness into life. A man is under restraint everywhere; whatever the immediate sphere in which he finds himself, he is bound by the laws of that sphere. But by greater earnestness of life he may pass from one sphere into another. In this sphere he is equally bound, but he is bound in a different way" (p. 229). He remarks in passing that in "the history of Christian Theology the metaphysical difficulties in regard to freedom occupy only a small space. It is not until we come to Jonathan Edwards that we find a profound discussion of the problem" (p. 238).

Sin is first treated in this work as a negation and to those who deem this a very lax doctrine, it is suggested that "there is nothing mightier or more terrible than a negation". "The negation that is most terrible to our thought and imagination is death" (p. 246 f.). "This characterization of sin as death is especially helpful in that it sets the nature of sin in its true light" (p. 257). Here the reference is to Rom. 7:17, 20. Dr. Everett passes in review the doctrine of the Church as to sin, and in the summing

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up admits that the facts used to support this doctrine "are in general facts of human nature and must be accepted as such. In what light are we to regard them?" He prefers to view them from the Darwinian rather than the Calvinistic point of view. At this juncture a foot note illuminates Dr. Everett's position. "Horace Bushnell, *Sermons for the New Life,*" "Dignity of Human Nature Shown from Its Ruins". C. C. Everett, *Tracts of the American Unitarian Association,* 2d series, 3, "Human Nature Not Ruined, But Incomplete" (pp. 270, 171).

Then follow studies of "Evil", of "the breach caused by sin and evil", of "the movements on the part of man and of God to heal the breach, sacrifice, penalty, retribution and reform". Then comes the summary: "We have recognized the existence of a breach between man and his environment. We have seen how attempts have been made to heal this breach through sacrifice, and how the breach has been bridged in a negative sense through retribution. But the breach itself still remains; the blood of bulls and goats cannot take away sins. We come now to the point where we must recognize the fact that suddenly there appeared in the world a religion, bearing certain marks which differentiated it from all the religions that had preceded it. In the first place it was a religion without the rites of sacrifice. Secondly, whereas in the classic religions especially, the element of fate was present, in this religion we find instead a recognition of providence. Thirdly, suffering, hitherto looked upon as one of the chief elements of the breach, is now accepted and glorified. Finally, death, which has been feared as the great enemy of man, is welcomed with joy" (p. 300).

Next we are interested in a full summary of Anselm's *Cur Deus Homo,* and in a rather elaborate statement of various familiar theories of the Atonement. As one reads through the historical presentation of the earliest doctrines of Christology, the Trinity, Soteriology, revelation, etc., with the glosses, reservations and refusals of the author, this line of an old song refuses to be still, "Thou art so near and yet so far".

Upon the sinlessness of Jesus he refuses to dogmatize. But in Jesus "man has learned at least that his life is one with the life of God", and Christianity tested by truth, goodness and beauty is the final, the absolute religion.

As to miracles, Paul declares that he wrought them. If Paul did, it is probable that Jesus also did. As to inspiration: "Grant that Shakespeare was as much inspired as Paul in degree. His inspiration was still wholly different in kind, and between the two kinds there can be no comparison. Shakespeare gives us an image of the world, and we rejoice in the picture. But Paul introduces into the world a power that is to transform it" (p. 419).

According to Dr. Everett the object of faith is the providence of God. He finds no time for the detail of receiving and resting upon Jesus Christ alone for salvation as he is offered to us in the gospel. Yet at the very end of the volume, speaking of the communion he says, "It is at once a commemoration of the fullest manifestation of the spiritual life that the world has seen, and also a call to every one to share in that higher life. We speak sometimes of looking back to Jesus. Is it really a backward look? Or do we look forward to him?" (p. 491). This is very sweet, but one reads easily between the lines the view-point of the teacher.

HENRY T. MCCLELLAND, '78.

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Literature.

THE RELIGIONS OF EASTERN ASIA. By Horace Grant Underwood, D. D. The Macmillan Co., New York. $1.50 net.

This is a study of the theistic conception as exhibited in the religions of China, Japan and Korea, which consists of six lectures delivered at the New York University, under the Chas. F. Deems' Lectureship of Philosophy. The first three lectures consider the specifically ethnic religions: Taoism (China), Shintoism (Japan), and Shamanism (Korea). The next two discuss the international cults, Buddhism and Confucianism. The concluding lecture compares these theisms with that of the Bible.

Taoism was Lao-tsze's philosophical protest against polytheistic grossness. Nature-worship had degenerated into degraded superstition. Lao-tsze wished to have man so absorbed with truth that he would lose himself to all evil and require no rules of conduct. He directed men to Tao, the source of all things, whose contemplation would make life right. Prevailing polytheism corrupted this teaching into a blighting and degrading superstition.

Shintoism began in pure polytheistic nature-worship. Men were not clearly distinguished from gods. Unusual acts made them gods and produced mythology. The legends aim to show the divine origin of the Mikado and the Japanese. The grandson of the Sun Goddess descends to rule the world, and his great grandson becomes the first sovereign. Buddhism later absorbed what was vital and left only the myths. After nearly a thousand years Shintoism was revived for political ends. It ceased to be a religion and became a society for preserving the memories and shrines of the ancestors. Its theology is defective and it lacks eschatology and ethics. It teaches loyalty, patriotism and divine descent. The Japanese know no supreme God but their country.

Buddhism is the only universal religion that has flourished in these three countries. Gautama's life in India was an effort to escape from evil. Born of wealth and rank he made the "Great Renunciation", became a mendicant, and found peace by renouncing "desire". The true aim of existence is Nirvana, or perfect equilibrium, resulting from extinction of the sinful, selfish, soul turbulence, which gives rise to individual existence. It is not annihilation, but lapse into harmonious, universal being, or "holiness". The faith is atheistic, yet has developed idolatry. It has succeeded mainly through its adaptability and its founder's personality. In China its contemplative aspect complemented the coldness of Confucianism, but its polytheism aided the superstition of Taoism. To Korea's nature-worship it imparted the undiscovered idea of divine mercifulness. In Japan Buddhism adopted the Sun-Goddess legend, and supplied the lacking eschatology, and is undergoing a modern revival.

In the study of Shamanism old libraries and monuments carry us back four thousand years. There are altars, dolmens and gigantic carved stone figures. The writings record legends like the miraculous birth and the reign of Tangun, the first king. Present day Shamanism, accepting Heaven as Providence, not creator, worships the Taoistic Trinity, local deities, spirits producing natural phenomena and ghosts and demons. Occult harmful powers are controlled by blind wizards gifted with inner vision, and by disreputable witches and mediums. The wizards may command or threaten the evil spirit's obedience. The witches ascertain the god's will and reveal the considerations for which he will release his victim.

Confucius believed that man is naturally virtuous, and that by following correct rules he will become perfect in practice. He accordingly elaborated the moral law. He ignored the supernatural in teaching, yet in daily life he acknowledged and worshipped the gods. He rebelled

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against superstition, refused to dogmatize about unfathomable mysteries, and taught only those subjects on which he could speak with confidence. Yet he transmitted a religion which goes by his name. This, as finally developed includes worship of heaven, powers of nature, the sage himself, and deceased ancestors. This last is today the leading feature of the cult in China. Korea has observed this system with modifications for two thousand years. Japan exalted loyalty rather than filial piety, and thus through adaptation developed Confucianism into a pantheistic idealism with "Bushido" as its deity.

The concluding lecture has an easy task to show the superiority of Biblical theism over each of the foregoing. One rejoices with the author in the supreme excellence of God's revelation in Jesus Christ, and in his conclusion that it supplies the "answer to the queries of existence, and the wants of humanity", and also "that this is the only one of all existing systems that will accomplish completely such an end."

We have only two points of criticism. He makes much of the ancient monotheism of China, as indicating later deterioration in religion from an original pure form which he supposes to be a relic of a pristine revelation. This is a pure conjecture unwarranted by the facts. The worship of heaven was doubtless as elsewhere one form of nature-worship. The author quarrels vehemently and unnecessarily with the development theory of religion. His assault at this point is quite out of date, for scholarship is practically all against him. It is far better to take the larger view, more honoring to God and more consistent with the thought of His Fatherhood, that he has been in all nations revealing himself to all who had eyes to see and ears to hear, that the best conceptions of him anywhere gained were inadequate until in the fulness of time he spake to us by his Son. The book is warmly commended to students of Oriental religions.

O. F. Wisner, '84.

University of Wooster.

THE DEVELOPMENT OF RELIGION. A *Study in Anthropology and Social Psychology* by Irving King, Ph.D. State University of Iowa. The Macmillan Co., New York. $1.75 net.

In this volume we have a representative modern study of the problem of religion, conceived in terms of evolutionary philosophy. As the author states, his book is an attempt to account for the phenomena of religion on purely scientific grounds. He finds the whole explanation, so far as any explanation can be given, of all the facts, materials and phenomena of religion within the human consciousness itself. One does not need to go outside the subjective mind to account for what, to the Christian thinker, must find its origin in a supernatural world, and a divine consciousness. Dr. King regards all those who take the old-fashioned view of religious origins, as belonging to a class which is fast becoming obsolete; they are "naive", a word which is now popularly descriptive of those who still hold to the theology of the orthodox church. A "naive" person, in short, is one who takes a literal view of the contents and teaching of the Bible. He is the type of thinker who regards God as an objective reality, and not as a reflection of the illusive human consciousness; who believes that the Scriptures are a divine revelation, and that the story of Jesus as told by the evangelists is history, and not a poetic legend resting on a thin substratum of fact. Opposed to this "naive" and somewhat foolish look-

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ing individual, stands out the Up-to-Date Modernist, with his higher consciousness, his critical acumen, his infallibility and his formidable arsenal of evidences, proofs, hypotheses, assumptions and cock-sure conclusions.

In his omnific wisdom he undertakes to prove and make plain how it all came about. The Bible with surprising reticence does not undertake to explain any of its own mysteries. It does not assume to analyze all the steps by which "God" came into being. But according to Dr. King and the modern school which he represents ,the whole thing is as clear as daylight. It all took place within this wonderful human consciousness. He is a man-made God. He is a product of the idealizing mind. He is only a subjective figment. He is an indefinite reflection of man's own personality. Psychology can fully account for Him. Religion is a "valuation attitude" which man unconsciously assumes toward the universe. It is the result of innumerable "reactions", partly sensory and partly intellectual, which grow out of our contact with the material world and the world of human associations. Social custom, the common needs of life, our wants, miseries, fears, yearnings, the sense of mystery which the "naive" man has not yet outgrown, furnish us with the clue to the problem. There is no such thing as an "innate perception of the Infinite." It does not belong to the aboriginal man. It required ages of experience and reflection to generalize so ambitious a "concept" as the Infinite. The author sweeps the wide circle of animistic and polytheistic religions, and is noteably generous in his cullings from Indian folk lore, in order to "explain" how it all came about. But the well informed reader can obtain a good idea of the position of the author by carefully weighing the psychological basis of his argument. Let Dr. King speak for himself:

"Every phase of the religious experience is legitimate material for the psychologist. There is no danger of preternatural elements ever appearing and rendering the psychologist's description inadequate. Every elemen of experience, conscious or subconscious, is definitely related to other elements of experience or to the biological process of the physical organism. The system is complete. If preternatural causation were possible through the subconscious regions of the mind, there could be no psychology of religion. All the accounts of it which we might be able to give would be hopelessly confused, for we would never know when we had a strictly natural fact and when a supernatural one, and, further, there would be no criterion for determining which was which. This alone is the basis on which psychology of religion can be constructed, and it is a basis in perfect accord with the presuppositions of every science. The only question is whether we must necessarily make these presuppositions. The very fact of the existence and triumph of science in the modern world is itself an answer absolutely in the affirmative."

With all respect for the sincerity, learning and scholarship which is evident on every page of Dr. King's volume, on us as adherents of the "old theology" it produces the impression of unreality, weariness and philosophical futility. It is not a living book. It has no message. Its explanations leave as much mystery as if they had not been offered. It moves in the empty circles of vain human reasonings. It asks us to believe the incredible theory that there is nothing in religion but a series of "reactions", the result of the play of mind upon matter, and of concepts and impressions arising out of human intercourse, and the customs, habits and experiences of age-long accumulations of the past. The reason instinctively revolts from such preposterous assumptions. Man will not allow himself to be fooled permanently with these pale metaphysical abstractions. He wants a real living God, a Divine Christ, a Life Eternal. He

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who follows the teachings and life of the Divine Logos, the Revealed and All Revealing Reason of God, will not be in danger of walking in darkness, but shall have "the Light of Life."

J. KINSEY SMITH.

Pittsburgh, Pa.

THE RELIGION OF THE CHINESE, By Prof. De Groot, of the University of Leyden, Holland. The Macmillan Co., New York. $1.25.

Prof. De Groot has written a remarkably lucid and helpful book on a very difficult subject. He plunges at once into the depth of his theme and endeavors to describe the Chinese conception of religion in its various elements, so that it will be measurably intelligible to the western mind. He has spent several years in China, and has made a personal study of the country, and its religions. In his first chapter he lays hold of the old fundamental idea of the *Yin* and the *Yang* in nature—the dual powers of darkness and light which belongs to the remotest antiquity— and endeavors to describe and define them. The average Chinese scholar, it must be confessed, has no definite idea of these terms. They represent potent ideas that float about in his mind without definition. He has about the same conception of them that the modern schoolboy has of the negative and positive in electricity—an indefinite something that acts with power, but that cannot be described except by what it does. It will be seen, then, that Prof. De Groot had some degree of courage in attempting this problem which has been so baffling and elusive to Western scholars. And it must be confessed that he has succeeded in evolving the Chinese thought more successfully than is usual by their own scholars, even if one cannot at times escape the impression that his results are tinged with Occidental conceptions. For every student who has spent a period of time in the East is familiar with the fact, that few Chinese scholars can give any intelligible account of these recondite ideas, entailed to them from a remote past. The missionary, as a rule, steers fairly clear of the *Yin* and the *Yang* in his religious teaching, except so far as they afford a basis for illustration. This book will no doubt be useful to the young missionary in elucidating to some degree one of the most obscure conceptions of the Chinese mind; and perhaps one of its chief uses will be to show how the scholars of the far East have impressed upon their thought a rigid adherence to the ideas of their fathers.

Having passed this primitive idea the author deals with the struggle against spectres, and shows how all the thought of the Chinese is permeated with the impression of danger from the unseen power of evil. This prevailing conception introduces an element of fear and uneasiness into the lives of the people. The providential hand that protects and provides for all men is unknown and unseen. Spectres brood and spirits wander in the daily path of the pilgrim. Life is a wrestling with the unseen, a battle with the unknown. A devil-expelling procession, which would be a surprise and amusement in the West, is a part of life in the East. The people live and die in the midst of a war against specters. Here is the root of that strange faith in charms which is interwoven with all their religious ideas. A charm is potent to cast out demons, to cure the insane, and to recover the sick. Our author well says in closing this theme:—"We ought to rid ourselves a little of the conception urged upon us by enthusiastic friends of China, that her religion stands high enough to want no foreign religion to supplant it. The truth is that its universalistic animism, with its concomitant demonistic doctrine, renders the

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Chinese people unhappy; for most unhappy must be a people always living in a thousand—a hundred thousand—fears of invisible beings which surround the path of life with dangers on every hand, at every moment. If it is the will of God that man shall have a religion in order to be happy, the Chinese religion is certainly no religion shaped by God."

The author enters into a rather full discussion, for a concise work, of Ancestral Worship, Confucianism, Taoism, and Buddhism, the prevailing forms of religion among the people, and shows how they interlace and affect each other. In fact there is nothing in the sphere of religion in the East that impresses the mind of the traveller so forcibly as the fact that a Chinese worshipper may offer his worship successively in a Confucian, Taoist, and Buddhist temple without any decided impression of disagreement or even of incongruity. His religion is a form growing out of an incorrect conception of man's sphere in the world, of God and life, of sin and duty. To enter into the author's account of these correlated forms of religious thought is beyond the sphere of a limited review of his work. One cannot, however, pass over his appreciative account of the secret sects that contribute so largely to sustain the cry of hundreds of souls for spiritual food. From these sects have come many of our best and noblest Christians in the past. The closing words of the book venture a thought that is the echo of many a missionary's hope:—"Is it too idle a suggestion that those humble sects are destined to be the precursors of Christianity in China?"

The Christian world owes a debt of personal gratitude to Prof. De Groot for his careful and exhaustive study of the existing conditions of religious life in China. He has gone to the root of the matter and evolved a carefully wrought out account of the prevailing faith and attitude of the Chinese mind toward the great questions of life, and death and duty. And the inevitable impression made by a careful reading of the book is a deeper assurance of the need of the Chinese people for the gospel of Christ. They need deliverance from the shadows of the past, for they live in the shadow and die in the dark, and only the divine message of redeeming love can ever free them from the enthralling superstition of the past.

STEPHEN A. HUNTER, '76.

THE ETHICS OF JESUS. By Henry Churchill King, D. D., LL. D., President of Oberlin College. New York: The Macmillan Company. $1.50.

It would be somewhat irreverent and patronizing, doubtless, to apply the word "interesting" to the ethical teaching of Jesus Christ, yet some very learned and able men have discussed this theme in a manner for which that adjective would be as inappropriate as for the teaching itself, but for a very different reason. It is not the least of the many good qualities of President King's book, that it is interesting. This is partly due to the method of treatment, to be noticed presently, but still more certainly, to the fact that the author has been true throughout to one of the fundamental principles set forth in the introductory chapter, as follows: "And in all this the attempt must be to keep close to the teaching itself, to unfold it, rather than to write about it. . . . . We must, therefore, do our utmost to approach the teaching in such a way as to allow it to make its own unbiased impression. Our single minded endeavor must be to see life through Christ's eyes, to share his discernment of its laws". Together with this fidelity to the teaching itself, is another element of interest which may best be indicated in the words of the author: "It must be regarded,

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also, as of no small moment that the student of the teaching of Jesus should try to see that teaching in its application to our own time. . . . . We shall only appreciate the insight of Jesus when we share it; and we shall not truly share it until we have tried to apply it to problems that for ourselves are real and pressing."

No man can write a book in any department of New Testament interpretation without defining at the outset his critical position. In the present instance the author's critical position is especially significant, inasmuch as it gives him not only his point of view, but his method of treatment also, so that we have here a striking example of what may be called the constructive value of recent New Testament criticism.

President King confines his study to the material presented in the Synoptic Gospels, presumably on the ground that such ethical teaching as the Fourth Gospel presents is too much affected by the personal equation of the author of the Gospel, to be available as a source for the teaching of Christ. With regard to the Synoptic Problem he accepts the view summarized by Sanday as that in which most scholars at the present time are agreed, that the Synoptic Gospels are made up of material drawn from three main sources: (1), our present Gospel of Mark, which has supplied the narrative outline; (2), a collection of material, mostly discourses, which, together with Mark, has been used by Matthew and Luke; (3), special material peculiar to Matthew and Luke.

After quoting or referring to critics so widely separated in many points as Schmiedel, Harnack, Ramsay, Salmon, Sanday, Allen, Wright, Plummer, Bacon, Burkitt, Loisy Juelicher and Wernle, as agreeing on the general trustworthiness of the Synoptic Gospels as to the simpler ethical and religious teaching of Jesus, the author concludes his critical discussion by setting forth the two elements in this commonly accepted material, which, being "most certain, indeed practically undisputed" may serve as points of departure in the study, Schmiedel's "foundation pillars", and Burkitt's "doubly attested sayings". A summary of the entire teaching of Jesus as found in Luke, as a background for the study of the ethical teaching, concludes the introductory chapter.

The method of treatment which the author has adopted, based upon this critical view of the material, is that of a composite photograph. ". . . . . the ethical teaching is presented in a series of pictures taken from different and carefully chosen points of view, superimposed one upon the other. The ethical emphases which so result, we may be certain, will give us authentic and central points in the ethics of Jesus. In other words, the volume undertakes seven successive studies of the ethical teaching of Jesus: two from the points of view of suggested but contracted *criteria* for that teaching—the criterion of the exceptional, in Schmiedel's "foundation-pillar" passages, and the criterion of the recurring, in Burkitt's "doubly attested sayings"; two from the points of view of the admittedly *oldest sources*—Mark, and the other common source of Matthew and Luke; two from the points of view of *material peculiar* to Matthew and *material peculiar* to Luke; and a concluding study of the Sermon on the Mount, as an early, authentic, and intentional summary of the teaching of Jesus, and as furnishing a further test of the results reached in the previous studies.

The first impression produced upon the reader's mind by this method of treatment is apt to be one of repetition and even confusion, as he sees the same material presented again and again, in different relations and from different points of view, but it is at once apparent that this is precisely the strength of this method. One is made to realize, as he could in no other way, how Jesus confined himself in his teaching to certain great fundamental principles, and how the constant recurrence of these

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gives to his teaching a unity which is all the more impressive because it is vital and not formal. Perhaps it would not be far out of the way to say that the chief element of value in President King's book is this impression of the vital unity of the ethical teaching of Jesus, an effect which is attained not by discussing it, but by the direct presentation of the same great "ethical emphases" as they recur again and again in the several elements of the material. Incidentally it may be observed that this unity of the ethical teaching as recorded in those parts of the Synoptic record generally accepted as trustworthy constitutes in itself a strong argument for the trustworthiness of the Synoptic record as a whole.

It is impossible to follow in detail the author's treatment of his material. It is enough to say that with one or two exceptions—as in the discussion of the temptations, which is not quite convincing, and in the exposition of the parable of the Good Samaritan, which misses one of the main points in the ethical teaching of that parable—the exegesis is sound and penetrating, the analysis of the material brings out and emphasizse the vital relations of its compound elements, and "the occasional but deliberate present-day applications of the teaching" are wonderfully suggestive of the ways in which the ethics of Jesus can be brought to bear on modern life. From every point of view President King's book is an excellent piece of work, but perhaps its true value can be best realized by the working preacher who desires to make his preaching both Biblical and practical in the best sense of those words, and to all such it is heartily commended.

WILLIAM R. FARMER.

STUDIES IN RELIGION AND THEOLOGY. The Church in Idea and in History. By A. M. Fairbairn. The Macmillan Co., New York. $3.50 net.

The retired Principal of Mansfield College, Oxford, has put all English-speaking ministers under obligation to him for his many substantial contributions to theological literature. No one who claims to take modern theology seriously is unacquainted with his "Place of Christ in Modern Theology" or "The Philosophy of the Christian Religion." It is the bestowal of the highest possible praise, to say that the present volume is up to the standard of the two works, just mentioned, both in its erudition and in its eloquent style. It is marvelous how Dr. Fairbairn can make the most abstruse theological or philosophical theme scintillate by his rich rhetoric. But his balanced sentences never degenerate into a mannerism, and his style never obscures his subject.

The sub-title, "The Church in Idea and in History," not only gives a more accurate idea of the contents of the volume than "Studies in Religion and Theology," but also indicates the one theme which binds the various parts of the work together. At first sight the reader is apt to receive the impression, that the work is a collection of separate essays without any real unity, but before he proceeds very far, he discovers that he has been laboring under a misapprehension. All the way from the first page to the last Dr. Fairbairn has one goal before his eyes. It is the elucidation of the true idea of the Church, as held by Christ and taught by His apostles, and the tracing of the various forces, which from the first to the Nineteenth Century have hindered the realization of the ideal of the Founder of the Church.

The work opens with an address on the "The Christian Religion in the First Century," delivered by the author, when he was Chairman of the

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Congregational Union in May, 1883. As might be inferred from the title, Dr. Fairbairn gives his readers an insight into those factors which transformed Christianity, from the faith of an obscure sect of Judaism, into the triumphant religion of the Empire. The pessimist and the doubter should read those paragraphs that deal with the changes, effected in man's conception of the universe and of God, together with the consequent moral and social revolution (pp. 39-46).

The second lecture is followed by one on "The Christian Religion in the Nineteenth Century"; it was originally prepared as an address, and delivered from the Chair of the Congregational Union at Sheffield in autumn of 1883. The aim of this address was to discuss the relation of the Christian religion to our own age; and in it we find the attitude, of the intellectual culture of the last generation to Christianity, presented out of very full knowledge and wide reading. Although written twenty-seven years ago, such timely topics as the relation of the churches to capital and labor are set forth as if intended to meet the conditions of today.

The third main chapter (each chapter is minutely subdivided), entitled "The Sacerdotal and the Puritan Idea," was originally read as a paper before Congregational Union at Hanly in 1885. This, with the remaining three chapters, takes up a topic in which British nonconformity is vitally interested. The Sacerdotal and the Puritan idea of the Church are put in sharp antithesis. "According to the one conception the Church is an organized society, with a political constitution it owes to its Founder and His Apostles—visible, historical, a veritable corporate divine state, so instituted and guided of God as to be possessed of divine authority and invested with divine rights. According to the other conception the Church is the kingdom of God, or of the truth, created, governed directly by Christ, composed of His saints with vassals, but without princes, civil or ecclesiastical, by its natural invisible, omnipresent, ideal incapable of realization in any or in all forms of polity, existing in part in all the Churches, fully embodied in no one singly or even in all combined" (p. 109). In working out the contrast and the irreconcilable differences between these two conceptions, our author cuts deeply. He is not satisfied with proving, what the commonplace writer on this theme usually does, that there is no such thing as a *jure divino* sacerdotalism which has been associated historically with the Papacy and Anglican Episcopacy, but goes much deeper by proving that sacerdotalism is absolutely alien to the teaching of Jesus and His Apostles. "Enough has been said, therefore, to show that neither the idea of religion which Rome has cultivated, nor the idea of the Episcopacy which is shared in common by both the Roman and the Anglician Churches, can in any measure fulfill the social and ethical ideals of Christ (p. 175). We hold that Dr. Fairbairn is only repeating the verdict of history, when he maintains that "The evolution of sacerdotalism in the Christian Church was the death of all the distinctive social and moral elements in the religion of Christ" (p. 204).

The erudition of the author comes out very distinctly in his treatment of the literary evidences for the gradual evolution of Catholicism, and how the attempt to revive the pure religious ideals of Christ led to the founding of various sects. We must keep in mind that what seems like a chapter of ancient church history is a timely topic for one who is battling for the recognition of the true idea of the Church. The Anglican Church is saturated with sacerdotalism; is intolerant in her attitude to nonconformists; unfrocks the ministers of other Protestant denominations, and thereby unchurches their members. Such is the environment which makes Dr. Fairbairn's discussion the pertinent treatment of a burning problem, and the author's spirit is an example to all polemical writers. In touching on

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the temper in which the subject must be handled, he remarks: "Our work, then, to be effective, must be creative, not controversial; we must begin where our fathers began—with God."

With a brief reference to the second part of the work, we must close. It is a treatise on the Biblical Theology of the New Testament; and the teachings of Jesus and His Apostles are carefully elucidated in order to get at the true idea of the church. Whether discussing the literary criticism of the sources of Christ's teaching, or the Sermon on the Mount, or Paul's Mission, or the Johannine Theology our author is brilliant and interesting because he writes out of a full knowledge of the sources. With regret we lay down an interesting book, hoping that it will have a wide circulation among ministers. JAMES A. KELSO.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Edited by Samuel Macauley Jackson, D. D., LL. D., Geo. W. Gilmore and others. Complete in twelve volumes. Vol. VII, Liutprand to Moralities. Cloth, $5 per volume.

This volume, covering the alphabet from Liutprand to Moralities, contains articles to which a theologian turns with the greatest interest. The Lord's Supper, which has repeatedly been the storm centre of bitter controversy, is treated at length by the late Professor A. H. Cremer in conjunction with Professor Rietschel. Some idea of the thoroughness of the discussion may be gained by noting the five principal rubrics. I, The New Testament Doctrine; II, The Church Doctrine; III, Confessional Statements; IV, Liturgy in the Churches of the Reformation; V, Certain points of Interest Not Already Treated. The authors not only give the reader full information concerning the history of this central rite of Christianity. as well as the most recent controversy carried on by Harnack, Spitta and Juelicher, but in the concluding section deal with such topics as Infant Communion, our Communion for the Sick, Requirements for Communicants, Practices Connected with Administration. In this connection the reader naturally turns to the Article on "The Mass" which is treated in an extensive article by Professors Kattenbusch and Drews of Halle.

A brief but exceedingly able discussion of miracles is furnished conjointly by Seeberg and Briggs. A fair idea of the position of the former writer may be gained from a sentence. "In the present article three classes of miracles have been postulated: the constant miracle of the revelation of God; the operation of God in purely natural and orderly events of human life; and the revelation of God by irregular natural phenomena at a specific period."

While an exhaustive article on "Monasticism" has special interest for a student of Christian Institutions, it is not without significance for the man who scorns to delve in the dead past of history, preferring the so-called practical. We say this because the tendency to regard asceticism as a test of lofty spirituality has by no means died out even in Protestant circles. A witness to the truth of this are the quasi-monastic organizations, common in England since the inception of the High Church movement.

Popular interest in Foreign Missions is on the increase, if the Laymen's Missionary Movement and the World's Conference at Edinburgh are to be taken as criteria. Hence one turns with eager curiosity to the article, "Missions to the Heathen," which falls into two principal sections: (1) Roman Catholic Missions; (2) Protestant Missions. The latter is

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the product of the pen of the great missionary specialist, G. Warneck. One of the most valuable sections of Professor Warneck's treatment is the final one in which he covers the Methodology of Missions. The author is fair and appreciative of those with whom he differs, yet at the same time unequivocal in the statement of his own opinion. We confess to be in hearty agreement with Professor Warneck in his conclusion when he says that "a firmly founded Christian Church" is the real task of missionary effort, and adds that "the limitation of the task to mere evangelization confuses the means with the end."

In the early days of Christianity the cult of Mithra competed for mastery with the religion of the Galilean; later Islam swept the Christian faith from many a fair province; today the Crescent is the most dangerous and active foe of the Cross in Asia and Africa. These topics are treated with ability by Professor Geo. W. Gilmore and Dr. S. M. Zwemer, under the captions, Mithra, Mohammed, Mohammedanism, Mohammedan Propagandism and Opposition to Christianity.

Denominational history receives proper attention in two exhaustive articles, Methodists and Lutherans. The part of the latter dealing with American Lutheranism is from the pen of Dr. Joseph B. Clark; and the entire former from that Rev. Dr. James M. Buckley.

The biographical material is rich and important, containing *nomina clarissima,* such as Martin Luther. Philipp Melanchthon, David Livingstone, Robert McAll, Dwight L. Moody, Dr. James McCosh To the special circle of readers of the Bulletin of the Western Theological Seminary it will be interesting to note that this volume contains the sketches of no less than six of own alumni: S. T. Lowrie, '55; C. W. Mateer, '61; H. C. Minton, '82; Theodore Monod, '61; H. C. McCook, '62; William McKibbin, '73.

JAMES A. KELSO.

FIFTY-THREE YEARS IN SYRIA. By Rev. H. Jessup, D. D. Fleming H. Revell Co.

This is not only an interesting story. It is, also, an inspiring and instructive view of the missionary life and its results. From its first pages, describing the long voyage when the young missionary set sail on the traditional vessel with missionaries in the cabin and rum in the hold, to the closing chapters, crowded with the lessons of experience, it is quickening and fascinating. It shows a thoroughly consecrated man—so fully devoted to the purpose of missions that calls to important work at home never influenced him to change. There is a strain of humor, an appreciation of true wit, which is not only delightful, but which doubtless made this missionary a cheerful worker through personal sorrows and the horrors of the massacre. It shows a truly liberal mind and sympathetic heart; but it also shows one whose faith was centered in Christ and who believed that Christ is the only Savior. At the end of fifty-three years of missionary service he declared that if the Christian Church has not something to give the heathen impossible otherwise to be obtained, there is no ground for missions. His death following so soon upon the publication of these volumes, adds, if possible, to their interest and value.

S. J. FISHER.

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THE NEW METRICAL VERSION OF THE PSALMS; adopted on September 22, 1909, by the joint Committee of American and Canadian Churches.

This book has been in course of preparation since 1895—fifteen years having been given to the work. The co-operating churches were nine in number, all of them representing the Presbyterian system. A certain degree of harmony was thus insured at the start; but even so the unanimity displayed to the very close is almost phenomenal. In 1905 a preliminary report was made by this joint committee. After receiving the criticisms and suggestions of their correspondents the work in its final form was adopted in a session of the committee held in the U. P. Seminary at Pittsburgh, by a vote which was substantially unanimous.

It would require much more space than we can give to do justice to this splendid volume. A comprehensive review cannot here be given. It would require a consideration of the entire book, Psalm by Psalm. We can note only some of its most salient features.

1. The various versions of the Psalms are rendered "in the language of the New Testament." This quotation is from the title of Watts' "Imitation of the Psalms of David" (1707), in which he said, "he had expressed himself as David would have done had he lived in the days of Christianity." It is not meant in this that the authors of these new versifications have taken as much liberty with the originals as Watts did; but they have caught his spirit and approached his methods.

This appears in many of the psalms in which there is no distinct reference to the Redeemer; but more emphatically in the versions of certain Messianic Psalms. For example:

"Christ, his Son, a scoff they make" (Ps. 2:7s).

"The conquering Christ supreme shall reign" (Ps. 2. L. M.).

"Christ shall have dominion over land and sea" (Ps. 72).

And in other places where the word "Christ" is not introduced in its New Testament sense the spirit of the New Testament is apparent.

In view of this, one who is not a "Psalm-singer" cannot see why such a version of Psalm 72 as Montgomery's "Hail to the Lord's Anointed" might not have been introduced into the volume with as equal propriety as the version of which the first two lines are quoted above.

This departure from traditional principles is a great concession to the hymn-singers; but one for which the psalm-singers need make no apology. They have explained it as only "A slight touch of interpretation," the introduction of the name that "is trembling on the verge of utterance"; but in so doing they have come over upon ground where many hymn-singers will gladly meet them. The writer of this review, conversing with a distinguished U. P. theological professor, defined a true hymn as "Scriptural, both in sentiment and expression." The professor answered that he accepted that and that he would not hesitate to sing anything which was so characterized, even though it were not a psalm, and moreover, that he believed many psalm-singers would agree with him.

2. A number of psalms in whose versification the authors have manifestly borrowed from the hymns, founded on the originals, but not heretofore accepted by the psalm-singers. For example:

"The spacious heavens declare the glory of our God", is throughout very like Addison's.

"The spacious firmament on high" and a vast improvement over the rendering of Rouse, or Tate and Brady.

Again, Psalm 42:

"As pants the hart for cooling streams", is the adoption of Lyte's version, without change, from his "Spirit of the Psalms". It is certainly a free translation; but it is a faithful one and far ahead of,

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"Like as the hart for water-brooks in thirst doth pant and bray."

Again, Ps. 90:

Watts: "O, God (Our God" it should be) in ages past," is adopted. Another free translation, similar to the foregoing, with similar improvement.

3. We gladly note that certain old versifications, to which all who join in Christian praise are devotedly attached, are retained. How sadly we should all have missed them, had they been eliminated. We turn first of all, as many more will, when they open the book to Ps. 23. Yes! it is there!

"The Lord's my shepherd, I'll not want" then to Ps. 100. Yes! it is there! "All people that on earth do dwell." We are glad to see that these were not ruthless hands that attempted this revision.

4. It is too early for a safe prediction of the effect of this work on co-operative Christian work and praise, and still further on organic union of various Presbyterian bodies. But no doubt it will be great. This year the action of two assemblies is significant. Our own has ordered that this version may be bound up with the hymnal for the use of any congregation desiring it. The U. P. Assembly has adopted it as the version of that church, yet noting the complaint of some who opposed, on the ground that "it contains free renderings, that are nothing but human hymns," and that "no good reason can now be given for remaining separate from the Presbyterian Church."

DAVID R. BREED.

"THE CHRISTIAN MINISTER AND HIS DUTIES," by J. Oswald Dykes, M. A., D. D. T. & T. Clark.

This is a very comprehensive work by one who has been fifty years a minister, and twenty years a teacher of candidates for the ministry. It aims, in a succinct way, to cover all ministerial duties, except those related to Church Government. It is therefore divided into four parts, devoted to: I. "The Minister as a Man." II. "The Minister as a Leader in Worship." III. "The Minister as a Preacher." IV. "The Minister as a Pastor."

Upon such a plan, of course, much of the book can be merely suggestive, and some important matters receive brief treatment. For example only one page is given to "The Hymn"—though it fills so large a place in worship; and only two chapters on Sermon Preparation.

Considerable portions of the book, also, will be of little value to American preachers, since they discuss matters distinctively English in form and custom.

On the whole, this is one of the very best books on Practical Theology published in recent years. The author covers his ground admirably, with great wisdom, with helpful suggestion and in a spirit of thorough consecration.

DAVID R. BREED.

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Literature.

PRESENT DAY PREACHING," by Charles Lewis Slattery, D. D. Longmans, Green & Co.

This is the only book which the writer has read since he became a professor of Practical Theology, and not written by a personal friend, concerning which he has felt constrained to write the author a letter of personal gratitude and appreciation. This will indicate how he regards the book. It discusses *"Present-Day* Preaching" in very truth. It is up to date.

It is a very great pity that it is so intensely Episcopalian. But we can forgive that. Yet had the author divested it of its sectarian phraseology and bias, it would have commended itself to preachers of all denominations as a rare addition to their best beloved and most helpful volumes on Homiletics.

DAVID R. BREED.

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Alumniana

CALLS.

Rev. W. E. Hill ('68) has received a call to Rome, in Cleveland Presbytery.

Rev. C. E. Bovard ('06), of Central City, Neb., has accepted a call from the First Church of Waukesha, Wis.

Rev. William T. McKee ('94), of Kokomo, Ind., has accepted a call to Belvidere, Ill., and entered upon his new duties March 27th.

Rev. Paul J. Slonaker ('95), of Brockwayville, Pa., has received a call from Parker, Pa.

Rev. Chauncey T. Edwards, D. D., ('84) has resigned the First Church of Beloit, Wis., to accept a professorship in Beloit College.

Rev. Harry E. Kaufman ('04), of Vanderbilt, Pa., has accepted a call from the churches of Rich Hill and Volant, Pa.

Rev. J. S. Pittenger ('03), of Moravia, Pa., has received a call from Unity, Pa.

Rev. John P. Davis ('89), of Bottineau, N. D., has accepted a call to the Central Church of Austin, Minn.

Rev. J. C. Ambrose ('87), of Blue Hill, Neb., has accepted a call to Seward, Neb.

Rev. D. E. Hepler ('95), of Williamsburg, Pa., has accepted a call to the churches of Elders Ridge and West Lebanon, Pa.

Rev. W. H. Sloan ('94) has resigned the churches of Concord and North Butler, Pa., to accept a call to the church at New Salem, Pa., where he began work May 1st.

Rev. A. J. Herries ('84), of Tunkhannock, Pa., has received a call from Fergus Falls, Minn.

Rev. W. A. Atkinson ('96), of Belle Center, Ohio, has been called to Marysville, Ohio.

Rev. J. C. Gourley ('75), of Colby, Kan., has accepted a call to Greenup, Ill.

Rev. W. R. Craig ('06), of Hookstown, Pa., has accepted a call to the First Church of Butler, Pa.

INSTALLATIONS.

Rev. A. D. McKay ('98) was installed pastor of the First Church of Mt. Pleasant, Ohio, Feb. 1st.

Rev. J. D. McBride ('05) was installed pastor of the church at Congruity, Pa., on March 1st. Rev. A. O. Raber, of Derry, Pa., presided and gave the charge to the people; Rev. W. P. McConkey ('06), of Avonmore, Pa., preached the sermon; Rev. W. G. Nevin, of Wilkinsburg, Pa., charged the pastor.

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The installation of Rev. W. G. Reagle ('91) as pastor of the First Church of Wellsville, Ohio, took place on Thursday evening, March 3rd. Rev. Dr. J. Millen Robinson, moderator of the Presbytery of Steubenville, presided and pronounced the constitutional questions; Rev. Mr. Niehoff, pastor of the Second Church of Wellsville, read the Scripture; Rev. Dr. McMillin, pastor of the First Church of East Liverpool, preached the sermon; Rev. L. B. Lewellyn, pastor of the Second Church of East Liverpool, delivered the charge to the pastor; Rev. James H. Snowden, D. D., of Washington, Pa., delivered the charge to the people; the prayer of installation was offered by Rev. J. G. Black, pastor of the Bethesda Church.

The installation of Rev. H. U. Davis ('98) as pastor of the Poke Run Church took place on Tuesday afternoon, March 8th. Rev. John C. McCracken ('78) presided and propounded the constitutional questions; Rev. John D. McBride ('05), pastor of Congruity Church, preached the sermon; Rev. G. M. Ryall ('98), of Saltsburg, Pa., charged the pastor; the Rev. B. James Long ('02), of New Salem, Pa., charged the people.

Rev. Robert F. Smith ('87) was installed pastor at Cardington, Ohio, April 19th.

Rev. Rollin R. Marquis, D. D., ('83) was installed pastor of the Norwood Church, Alexis, Ill., April 26th, Rev. E. C. Davis, of Alexis, presided; Rev. W. S. Marquis, D. D., of Rock Island, preached the sermon; Rev. E. L. Lord, Ph. D., of Kewanee, gave the charge to the pastor; Rev. Philip Palmer, of Seaton, charged the people.

Rev. T. M. Thompson D. D. ('78) was installed pastor of the Cumberland Presbyterian Church, Uniontown, Pa., May 12th.

Rev. H. C. Currie was ordained and installed as pastor of the church at Duquesne, Pa., on the evening of May 26th. After Mr. Currie preached his trial sermon, Rev. G. W. Montgomery, D. D., preached, Rev. C. A. McCrea charged the pastor, and Rev. C. S. McClelland charged the people.

GENERAL ITEMS.

The new church at Tionesta, Pa., Rev. Harry A. Bailey ('02), pastor, was dedicated on March 13. This church is a model of simplicity and elegance, and cost about $20,000. This congregation has grown from a membership of 16, at its organization in 1853, to 130, with an enrollment of 200 in the Sunday-school.

After having received assistance from the Home Mission Board for 31 years, the North Church, Kalamazoo, Mich., Rev. U. L. Montgomery ('97), pastor, has become self-supporting. This action is largely due to the successful work done by the pastor since the beginning of his pastorate in Nov., 1907. In recognition of his work, the church has voted to increase his salary from $1,000 to $1,200 per year, which is really an additional expense of $400, as $200 of the pastor's salary has previously been paid by the Home Board.

The First Church of Pikeville, Ky., Rev. M. D. McClelland ('95), pastor, held a two weeks' series of evangelistic meetings early in March. During the last twelve days Rev. G. I. Wilson ('99), of Sistersville, W. Va., preached every evening, also addressing the pupils of the Pikeville College every day at chapel hour, and a men's meeting at the court house on the last Sunday. A deep interest was manifested by congregation, students, and community.

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Dr. Hunter Corbett ('63), of Chefoo, China, writes as follows:

"During the Chinese holidays about forty of our Christian men have volunteered to daily assist us in preaching in various parts of the city and selling books and distributing tracts, in the hope of giving every man an opportunity to hear the Gospel preached. We have been cheered by the large number who have been reached and the good attention given by most. Last year upwards of 80,000 heard the Gospel preached here in our Street Chapel and Museum. Of this number some have already been received into the Church and others seem near the kingdom. The good news has just reached us that about 1,500 men have given in their names as desiring to become Christians in the City of Ichowfu, where a Chinese pastor conducted a week's special service. Please enrich us by your prayers."

After a remarkable series of meetings lasting two weeks and closing March 20, conducted by evangelists Hendrick and Carter in the Cumberland Presbyterian Church of Uniontown, Pa., of which Rev. T. M. Thompson ('78) has lately become pastor, 63 members were received on confession, 42 of whom were baptized.

The First Church of Cadiz, Ohio, Rev. J. S. Plumer, D. D., ('84), pastor, is in a very prosperous condition. At a recent communion, the most largely attended service of recent years, thirty-one new members were received. Especially good work is being done in the Sunday-school, and extensive repairs are being made in the church building.

Rev. A. T. Aller ('86) has just closed a six years' successful pastorate in the church of Ellsworth, Kan. During this time there have been 105 accessions to the membership, and all departments of the work have been thoroughly organized, thus greatly increasing the benevolences and placing the church among the leading churches of Solomon Presbytery.

At a recent congregational meeting of the Homewood Avenue Church, Pittsburgh, the salary of the pastor, Rev. P. W. Snyder ('00), was increased $300. This church has received 153 new members during the past year, making its present membership 1,043.

The church at Blacklick, Pa., Rev. H. W. Warnshuis ('76) pastor, has just closed a very successful year, which is the first year in its history when it has had a pastor of its own. All the church expenses have been met and the congregation is on a good financial basis, this being accounted for in large measure by the use of the duplex envelope system by about ninety-five per cent of the 183 members.

During the first three months of the present year the Carnegie (Pa.) Church, of which Rev. J. M. Duff, D. D. ('76) is pastor, received seventy new members, making the total enrollment 800 members.

Rev. J. H. Cooper ('83), pastor of the church at Johnsonburg, Pa., and his people are very much encouraged by the growth in their membership, there having been received into the church 92 new members from the beginning of the year until the Easter communion.

The church at Ridgeway, Pa., Rev. E. L. McIlvaine ('98) pastor, is in the midst of a movement for the rebuilding of its place of worship, the old church having been totally destroyed by fire shortly before the Christmas holidays.

A satisfactory condition in all departments was shown in the reports at the annual meeting of the Rosewood Avenue Church, Toledo, Ohio, of which Rev. D. H. Johnson ('07) is pastor. Ninety-seven new members were received during the year, the average attendance of the Sunday-school showed an increase of ten per cent over last year, and the money raised for benovelence also showed an increase.

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Alumniana.

The First Church of Bellaire, Ohio, Rev. C. G. Hazlett ('93), pastor, has lately closed a year of marked progress. All the church organizations show a healthy condition and vigorous activity, a new pipe organ has been installed, the congregation has adopted the budget system for both the current expenses and the benevolences, and the pastor's salary has been increased $100, this being the second increase during his pastorate.

Following is part of a very encouraging annual report of the First Church of San Jose, Cal., Rev. H. H. McQuilkin ('99), pastor: received during the year 40 new members on confession and 73 by letter, making the present membership 771; session increased to 18; pastor's salary increased to $3,600; Sunday-school enrollment, 493; given to foreign missions, $2,031, an average of $2.63 per member; paid on building pledges, $15,000; every department of the church in a flourishing condition.

Rev. George P. Wilson, D. D. ('80), has resigned the Northminster Church of Washington, D. C.

Rev. Frank Fish, D. D. ('86), has resigned the First Church of Claysville, Pa., to take effect in September.

Rev. J. P. Davis ('89) was received from the Presbytery of Mouse River at the spring meeting of Winona Presbytery and is stated supply at the Austin Central Church, with the oversight of East Austin and Oakland churches.

Rev. E. E. Patterson ('96), of Frazeysburg, Ohio, preached the baccalaureate sermon to the graduating class of the High School on the evening of the last Sunday of April. At the morning service of that day Mr. Patterson received nine new members into the church, six of whom were baptised.

Rev. Dr. and Mrs.. Allan D. Carlile celebrated the twenty-fifth anniversary of their wedding April 28th. About nine o'clock on that evening they were completely surprised by the appearance of a company consisting of the elders, deacons and trustees of the Throop Avenue Church, of which Dr. Carlile is pastor. These had met in the chapel of the church and marched to the house in a body, bringing with them a fine chest of silver, which was presented by John T. Barry, president of the Board of Trustee, on behalf of the officers. Dr. Carlile and Miss Margaret E. Weyer were married in Pittsburgh on April 28, 1885, the year in which he graduated from the Seminary.

Rev. Cyrus G. Allen ('90) has resigned the churches of Holidays Cove and Three Springs, W. Va.

Rev. Austin H. Jolly, D. D. ('80), has resigned the presidency of the Presbyterian College at Eustis, Fla., and at present resides in Ben Avon, Pa.

Rev. O. J. Hutchison ('04), at the April communion, received thirty-four new members, as a result of two weeks' services in his church at Natrona, Pa. A recent increase of $200 in the pastor's salary is but one of the many indications of the success his labors are meeting with in this difficult field.

Rev. W. L. McClure, D. D. ('93), has been pastor of the church at Jeannette, Pa., for the past six years. During this time this church has received 346 new members, purchased a parsonage, paid off the debt on its West Jeannette Chapel, and purchased a lot for a new church. The budget plan has been adopted and a canvass of the congregation made. As a result, the benevolences will more than double in the year to come. At a recent congregational meeting the church was declared to be free of debt, the pastor's salary was increased $200, and a committee was appointed to gather funds for a new church.

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The First Church of Monaca, Pa., Rev. George E. Sehlbrede ('96), pastor, on April 28 celebrated its twenty-fifth anniversary. The address of the evening was made by Rev. S. B. McCormick, D. D. ('90), and informal talks were given by three former pastors, Rev. Matthew Rutherford ('87), of Washington, Pa., Rev. J. J. Srodes ('90), of Moundsville, W. Va., and Rev. J. T. Hackett ('95), of Charleroi, Pa. On Monday, May 9, this church broke ground for a new manse, which will cost, independent of the lot, about $3,500. The lot was given for this purpose by Mr. and Mrs. Robert Biddle.

Rev. S. C. Elder ("96) has resigned the church of Parma, Ida.

The dedication of the new Bethel Church, Rev. C. W. Wycoff, D. D. ('65), pastor, took place on Sunday, May 22, at 11:30 A. M. Rev. G. W. Montgomery, D. D. ('88), preached at both morning and evening services. In the afternoon a friendship meeting was held, at which short addresses were made by pastors of neighboring churches.

Rev. John L. Mercer ('78) recently observed the twenty-sixth anniversary of his pastorate in the Sharon Church. During this time 658 persons have been received into the church, the present membership numbering 315. At the last congregational meeting the pastor's salary was increased $200.

Rev. H. N. Wagner ('00) took charge of the church at Aberdeen, Ida., on the first Sunday of May.

The address of Rev. Charles E. Edwards ('84) is changed from Lathrop, Mo., to Ironton, Iron Co., Mo.

The First Church of Scottdale, Pa., Rev. J. E. Hutchison ('94), pastor, has lately closed the most successful year in its history. The church is now for the first time in its history entirely out of debt, having recently held a jubilee celebration at which the mortgage on the new church building was burned. The last year also marked the largest gifts to benevolence in the history of the church.

As an expression of appreciation of the pastor, Rev. R. L. Williams ('92), the congregation of the Lake Street Church, Elmira, N. Y., recently voted an increase of $200 to the salary. This is the second salary increase in the past few years.

Following are the titles of papers read by alumni of the Seminary before the Presbyterian Ministers' Association of Pittsburgh and vicinity, at their meetings held Monday morning of each week: March 7, "Early Spring Activities in Birdland", Rev. W. A. Reed ('00); March 14, "Value of Literary Study to the Ministry," Rev. J. S. Duncan (pg. '98); April 25, "What Shall Boys and Girls Read?" Rev. J. V. Stevenson ('89); May 9, "The Gospel of Mark", Rev. C. A. McCrea ('97); June 6, "Milk and Meat", Rev. F. S. Crawford ('79).

We learn from various church papers that the number of accessions at the Spring communion in churches ministered to by the alumni has been very gratifying, and regret that we are able to do no more than give a tabulated list of these.

Pastor	Class	Church	Accessions
Harry O. Gilson,	1888	Castle Shannon, Pa.,	22
F. W. Evans,	1905	First, Steubenville, O.,	36
George P. Rowland,	1903	Third, Steubenville, O.,	57
F. M. Silsley, D. D.,	1898	North, N. S., Pittsburgh, Pa.,	16
John Gourley,	1877	Twin Falls, Ida.,	52
S. T. Brown,	1902	Clairton, Pa.,	12

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Pastor	Class	Church	Accessions
W. J. McConkey, D. D.,	1867	Grove City, Pa.,	70
R. L. Williams,	1892	Lake Street, Elmira, N. Y.,	14
J. E. Garvin,	1890	Herron Ave, Pittsburgh, Pa.	14
R. P. Lippincott,	1902	Calvary, Braddock, Pa.,	14
W. A. Jones, D. D.,	1889	Knoxville, Pittsburgh, Pa.,	41
George C. Fisher,	1903	Latrobe, Pa.,	16
P. W. Snyder,	1900	Homewood Ave., Pgh., Pa.,	18
Charles B. Wingerd	1910	West End, Pittsburgh, Pa.,	15
J. H. Cooper,	1883	Johnsonburg, Pa.,	76
W. J. Hutchison, D. D.,	1898	First, Kittanning,	26
J. M. Spargrove,	1894	Belle Valley, Pa.,	11
C. S. McClelland, D. D.,	1880	Mt. Washington, Pgh., Pa.,	9
George R. Phillips,	1902	McKinley Park, Pgh., Pa.,	18
R. H. Allen,	1900	Brighton Rd., N. S., Pgh., Pa.,	13
F. W. Crowe,	1902	Mt. Pisgah, Greentree, Pa.,	10
E. L. McIlvaine,	1898	Ridgway, Pa.,	11
J. B. Lyle,	1888	Albert Lea, Minn.,	25
William L. Swan,	1880	Salem, Ohio,	28

On Sunday, June 5th, the Knoxville Church, Pittsburgh, Pa., observed the twenty-first anniversary of the pastorate of Rev. W. A. Jones ('89). In connection with an anniversary sermon, an offering was made to the cause of Home Missions. This church has won the title of a "Home Missionary Church", having established missions from which three strong churches have grown, and now planning for the establishment of a fourth mission.

On Friday evening, May 27, a Presbyterian Church was organized at Avella, Pa. Rev. B. F. Heany ('06), of Independence, Pa., who has been preaching regularly at Avella for some time, had charge of the meeting, and the organization may be said to be the result of his faithful work. In the new organization there are 62 members, 33 of whom were received by letter from other churches, and the rest on profession of faith, 12 of whom were baptised.

Rev. U. S. Bartz, D. D. ('96), delivered the baccalaureate sermon to the graduating class of the Kenton (O.), High School, taking as his subject "The Philosopher's Stone and the Fountain of Perpetual Youth".

The editors of the Bulletin acknowledge an invitation from the officers and members of the Flushing (O.), Presbyterian Church to the laying of the cornerstone of their new church building, Tuesday, April 12th. Rev. Platte T. Amstutz ('08) is the successful pastor of this church.

Rev. T. P. Potts ('94) has charge of the Gospel Mission which is conducted under the auspices of the Fort Wayne Bible Training School.

Rev. W. O. David ('03), of Monongah, W. Va., edits a newsy church paper, "The Presbyterian Record."

On Sunday, April 10, the cornerstone of the church at Export, Pa., of which Rev. J. C. Steele ('05) has been pastor for almost a year, was laid with impressive ceremonies. This church was organized in January, 1909, with twenty-seven members, since which time fifty-one members have been added.

Rev. P. W. H. Frederick ('97) has been elected President of the Evangelical Lutheran Synod of California.

Rev. John McMillan, D. D., who spent the past year in graduate study at the Seminary, preached the baccalaureate sermon to the graduating class of Biddle University.

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Rev. F. N. Riale, D. D. ('86), has just completed an elegant new stone church (Grace Presbyterian) in the West End of St. Louis, the most beautiful part of this city of the "Veiled Prophet". At the annual meeting the report showed that 137 had been received during the year. Of these, 89 came on profession. The budget showed the total gifts were over $21,000, most of which was for the new church. Rev. L. W. Cunningham ('09) is the assistant pastor. Mr. Riale has recently published a number of essays in "The Church Work and Evangelist".

Fullerton Avenue Church, Chicago, Ill., made the first week of March notable by its recognition of the second anniversary of the pastorate of Rev. H. T. Kerr, D. D.. ('97). Rev. R. H. Beattie conducted a consecration service on Friday evening preceding Sunday's communion, at which, Dr. A. C. Zenos assisting, fourteen were received to membership. This was followed by an anniversary rally of the Sunday-school, at which Professor Arthur A. Hays, of McCormick Seminary, spoke. In the evening the cantata, "Calvary", was sung by the young people's chorus, and announcement made of the completion of the $1,500 fund for remodeling the basement. Dr. Kerr gave his third annual message to the church on Wednesday evening, and on Thursday evening there was a home coming and social reunion. The charter membership of 22 has grown to over 400 communicants.

The Vance Memorial Church, Wheeling, W. Va., Rev. J. M. Potter ('98), pastor, received 27 new members during the past year, and now reports a membership of 260. The amount contributed for congregational expenses was $4,549, and the treasurer reported a balance of $649 after all obligations were met. The pastor's salary was increased ten per cent.

Mr. George Taylor, Jr., of the graduating class, had charge of the Mission at Beadling, Pa., under the care of the Bethel Church, for eight months. During this time he had the privilege of receiving thirty-five persons on confession of faith.

Rev. E. H. Douglass ('05), pastor of the church at Franklin, Ohio, has just completed a very prosperous year, according to reports in the church papers.

Rev. Joseph P. Calhoun ('80) has taken charge of the evangelistic work of the Protestant denominations in Pittsburgh and vicinity. It is the intention of Mr. Calhoun and his helpers to hold religious services at all the mines and factories in the Pittsburgh district. Rescue mission work in all districts will be carried on, and during the summer months services will be conducted in gospel tents erected in the parks and other available sites. A large tent will be headquarters for religious work in the Mt. Lebanon district.

Rev. John A. Marquis, D. D. ('90), was installed president of Coe College, Cedar Rapids, Iowa, on June 13th, at which occasion Rev. S. B. McCormick, D. D., LL. D. ('90), delivered the address. In connection with the commencement exercises, on June 15th, Rev. James H. Snowden, D. D., LL. D. ('78), delivered the address to the graduating class.

Rev. Paul Golden Miller ('07) and Miss Eleanor Marie Vincent, daughter of Rev. and Mrs. William Hanna Vincent, were married on Thursday evening, April the twenty-first at eight o'clock, at the North United Presbyterian Church, North Side, Pittsburgh, Pa.

On Sunday, June 12, Rev. S. Willis McFadden, D. D. ('95), preached the dedication sermon of the Presbyterian Church of Spokane, Wash., of which he is pastor, and the twenty-seventh anniversary of the organization of the congregation was celebrated. On the preceding Sunday, Rev. Willis C. Craig, D. D., LL. D., preached the opening sermon in the new

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church building, which was erected at a cost of $126,000. At this time subscriptions amounting to $30,051 were pledged toward the $50,000 indebtedness of the congregation. This church is claimed to be the second largest of the denomination in the State of Washington. The main auditorium has a seating capacity of 1,400, a $10,000 pipe organ has been installed, and the edifice is complete with a large gymnasium, dining hall, kitchen, women's parlors, reading room, library, Sunday-school room, and pastor's study. The church has a membership of eight hundred persons.

Rev. J. W. Reese ('78) has resigned the church of Girard, Pa.

During the absence of Rev. J. M. Potter ('98) at the General Assembly, the pulpit of the Vance Memorial Church was supplied by Rev. A. H. Jolly, D. D. ('80), lately of Eustis, Fla.

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The Graduating Class.

Stanley V. Bergen—Washington and Jefferson College, 1905. Pastor, Presbyterian Church, Coal Center, Pa.

William Franklin Byers—Vandergrift, Pa.; Grove City College, 1907. Not yet settled.

Bertram H. Conley—University of Wooster, 1908. Pastor, Cheswick, Pa.

Franklin Floyd Graham—Callery, Pa.; Grove City College, 1907. Missionary to Brazil, under Presbyterian Board of Foreign Missions.

Oresta Carroll Gross—Cairo, Mo.; Missouri Valley College, 1906. Plans not determined.

Alexander Peebles Kelso, Jr.—Dehra Dun, India; Washington and Jefferson College, 1906; Rhodes scholar, spends three years at University of Oxford.

Ernest Barber Lawrence—Grove City, Pa.; Grove City College, 1906. Pastor, Sandy Lake, Pa.

George Samuel Macaulay—Glace Bay, Nova Scotia; Franklin College, Ohio, 1907. Pastor, Woodlawn, Pa.

Angus John MacInnis—South Cove, Nova Scotia; Franklin College, Ohio, 1907. Pastor, Evans City, Pa.

Homer George McMillen—Loysville, Pa.; Washington and Jefferson College, 1907. Not yet settled.

Frank Stanley Montgomery—Sandy Lake, Pa.; Grove City College, 1907. Pastor, Scio, Ohio.

Thomas Clinton Pears, Jr.—Pittsburgh, Pa.; Princeton University, 1907. Pastor, Follansbee, W. Va.

Robert Rush Reed—DuBois, Pa.; Princeton University, 1907. Winner of Seminary fellowship; expects to spend a year at the University of Marburg.

Henry Alexander Riddle, Jr.—Chambersburg, Pa.; Washington and Jefferson College, 1907. Pastor, Sharrard, W. Va.

Theodore Rudolph Schmale—Eden Theological Seminary, 1906. Pastor, St. Peter's Evangelical Lutheran Church, N. S., Pittsburgh, Pa.

Robert Jackson Shields—Cadiz, Ohio; Franklin College, Ohio, 1907. Pastor, Piedmont, Ohio.

Herbert Walker Stewart—Grove City College, 1907; Missionary to Siam, under Presbyterian Board of Foreign Missions.

George Taylor, Jr.—Western Reserve University, 1902. Pastor, Second Presbyterian Church of Mercer, Pa.

Bartholomew Tron—Waldensian Valley, Italy. Spending the summer at the University of Geneva in further study; expects to take a post-graduate course at the Western Theological Seminary.

George Smith Watson—Frankfort, Ky.; Central University, 1905. Pastor, Mt. Vernon, Ky.

Francesco Paolo Patrono—Taranto, Italy. In charge of Italian Mission at Clairton, Pa. Mr. Patrona was ordained on the evening of June 15 in the Bellefield Presbyterian Church, Pittsburgh, Pa. Rev. C. S. Beatty presided. Rev. George W. Montgomery, D. D., preached the sermon. Rev. T. Fragale delivered an address in Italian, Rev. J. A. Kelso, Ph. D., D. D., led in prayer, and Rev. C. Coyle, D. D., delivered the charge.

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GIFTS

Through the kindness of Rev. Harvey Brokaw ('96) we have received "The Year Book of the Japan Missions of the Presbyterian and Reformed Churches" for 1909, and "Biographical Sketches, Read at the Council of Missions". The latter contains sketches of three great Japanese missionaries, Geudo F. Verbeck, S. R. Brown and J. C. Hepburn.

From Rev. Joseph Horner, D. D., a supplement to his book, "The Gospels of Matthew and Luke".

Since the publication of the April number of the Bulletin, the following contributions have been made for the support of the Foreign Department:

Chartiers Church, Presbytery of Pittsburgh	$ 12 45
Center Church, Presbytery of Pittsburgh	6 00
Sunday-school of Presbyterian Church, East Palestine, Ohio	20 00
Presbyterian Church, New Alexandria, Pa.	25 00
Pleasant Valley Church, West Sunbury, Pa.	5 50
Central Presbyterian Church, New Castle, Pa.	10 00
Third Presbyterian Church, Pittsburgh, Pa.	100 00
First Presbyterian Church, Pittsburgh, Pa.	265 29
Y. P. S. C. E., Evergreen Church, Youngstown, Ohio	3 00
Presbyterian Church, East Palestine, Ohio	10 00

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North Side, Pittsburgh, Pa.

FOUNDED BY THE GENERAL ASSEMBLY, 1825

The Faculty consists of six professors and four instructors. Modern methods of study are employed in all departments. The course of study is thoroughly practical, and is intended to train men for active and progressive work. The curriculum has been thoroughly revised by the introduction of the elective system, which will enable students to pursue themselves the special lines of Christian activity. A special course is offered in practical Christian Sociology, in which students investigate the problems of city missions, settlement work, and other forms of Christian activity. The City of Pittsburgh affords unusual opportunities for the study of social problems.

The students have exceptional library facilities. The Seminary Library of 24,000 volumes contains valuable collections of works in all departments of Theology, both especially full and complete, and French Literature. The students also have access to the Carnegie Library, which is the most elaborately equipped free library in the world.

A post-graduate course of two years is specially provided for the benefit of those graduates who wish the highest training possible to fit them ready for the ministry. A graduate and a middle class meet annually for conference.

All the buildings of the Seminary are situated in the West Park, one of the most beautiful suburban districts of Greater Pittsburgh.

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